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The Missionary survey

THE MISSIONARY SURVEY

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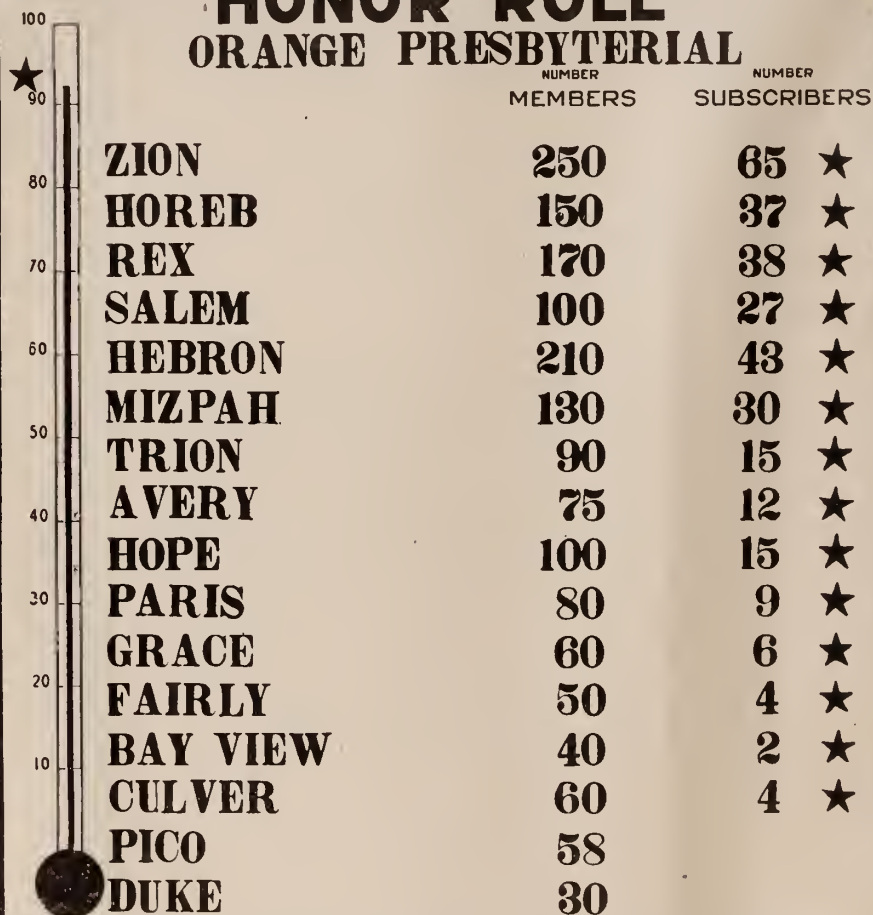
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MISSIONARY SURVEY

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Page of Prayer

WE THANK THEE:

- For the twenty-two years of soul-winning work done by Mr. Little in Louisville. (Page 256.)
- For the good accomplished at the Seventeenth Street Mission in Richmond. (Page 259.)
- For the revival in Kashing High School. (Page 296.)
- For the new missionaries on the Foreign Fields. (Pages 307-8-9.)
- For the deep spirituality and humility shown by the native pastors and elders in conference at Luebo. (Page 289.)
- For Montreat and all the Conferences to be held there this summer. (Page 317.)
-

WE PRAY THEE:

- That many may "answer the call" for definite Christian service.
- That we may meet the immediate need for equipment at Stillman Institute. (Pages 264 and 268.)
- That we may hear the cry of the famine sufferers in China and Central Europe. (Page 291.)
- That the Church may speedily send the gospel to the Brazilian Indians. (Page 299.)
- That the work in Africa may not suffer through lack of men and equipment. (Page 281.)
- That the hospital at Bibangu may be permitted by bringing relief to sick bodies to also bring greater relief to sick souls. (Page 287.)
-

ON OUR HONOR ROLL THIS MONTH

Prescott, Ark.; Norcross, Ga.; Blaine Presbyterian Church, Kitzmiller, Md.; Monticello, Mo.; Old Hundred, N. C.; Lincolnton, N. C.; Thornwell Memorial, Clinton, S. C.; McBee, S. C.; McConnellsville, S. C.; McPhersonville, S. C.; Murfreesboro, Tenn.; Somerville, Tex.; First, Staunton, Va.; Third, Staunton, Va.

SAVING THE CHILDREN.

A benevolent Jewish lady, Mme. Nahar, is trying to rescue from the streets of Constantinople some of the little waifs that grow up into beggary, with nobody to teach them a better way. She has picked them up out of gutters and back alleys, and saved them from the professional mendicancy to which they were being trained by unscrupulous human sharks; and has placed quite a large number in orphanages of the various races to which they were found to belong. For the Jewish children, of whom she has picked up more than sixty, she has herself established a home. In this matter she heartily acknowledges the help of the Prefect of the city, Dr. Djemil Pasha, and also of the Armenian Patriarch, of Mlle. Zoeros Pasha, and of others.—*Missionary Review of World.*

JAPANESE IN CALIFORNIA

There are seventy-two places in California where work among the Japanese is being done by fourteen different denominations. Of these places forty are in Northern California and thirty-two in Southern California. There are about one hundred thousand Japanese in the United States. Sixty thousand of them are in California. There are about seven thousand in San Francisco and twelve thousand in Los Angeles.—*Outlook of Missions.*

TO TRAIN FOREIGN-SPEAKING PASTORS.

The American Baptist Home Mission Society has secured a permanent location in East Orange, N. J., for the seminary for the training of new Americans to be pastors and mission workers among their own people. Since there are large foreign groups in the New Jersey cities adjacent to East Orange there will be valuable opportunities for students to carry on missionary work while pursuing their studies.

WORLD

“UNITED WITH HEAVEN” BUSINESS.”

ELDER YUAN, a Chinese layman active in Christian service, opened a new line of business a few years ago, including aniline dye manufacture and called it “The United with Heaven Business.” God was made a partner, and the following principles were laid down:

1. One-tenth of all the profits to be devoted to extending the kingdom of God.

2. The whole of Elder Yuan’s share to be thus used.

5. No drinking or gambling to be permitted on the premises.

4. A gospel meeting to be held every evening.

5. No business to be done on the Sabbath.

6. Only earnest Christians to be employed.

It is not surprising to note that the business has prospered.—*Missions.*

Missionaries on the border of Tibet are finding the way open for active work far on the road to Lassa, the hermit capital.—*Er.*

E PISCOPAL INDIAN MISSIONS.

Candidates for the ministry are not lacking among the Sioux Indians of the Dakotas and Nebraska. Last September, five were ordained by Bishop Burleson, of the Protestant Episcopal Church. There are thirty ordained Indian clergy among Sioux Indians, in addition to the bishops and white clergymen. Two thousand people attended their annual convocation in September, when they brought over \$8,000 as their annual offering.

Out of a total Indian population of about 27,000 in South Dakota, one in five is a communicant of the Episcopal

NOTES

Church. Of the Oneidas in Wisconsin, one in four is a communicant.—*The Living Church*.

SPAIN'S PROTESTANT COLONY

Almost all that remains to Spain of her once gigantic colonial empire is the island of Fernando Po, off the Coast of Africa. It is a curious fact that although Spain is the most Catholic of nations and the few Protestants in the kingdom are obliged to fight continuously for any shreds of religious toleration, the population of this African island is pre-dominantly Protestant, and lives in comparative religious peace. The black natives are about 22,000 in number.—*Record of Christian Work*.

The China Medical Board of the Rockefeller Foundation is planning to build and support a million-dollar medical school for Chinese at Shanghai.—*Ex*.

THE BIBLE IN PORTO RICAN SCHOOLS.

Mrs. E. R. Hildreth, whose husband is head of the Presbyterian hospital in San Juan, has the distinction of being the first person in Porto Rico to carry the Bible into the public schools. After gaining the consent of the Department of Education, she made a schedule which enabled her to visit several schools in San Juan every week, including the normal school and to read and tell Bible stories to the pupils. She was surprised to find that the teachers listened as attentively as the children, many of them confess-

ing they had no idea the Bible was so full of practical truth, and fascinating narratives. Mrs. Hildreth's plan has made it possible for thousands of children to hear the gospel who would otherwise grow up in ignorance of it.—*Missionary Review of World*.

CHILDREN OF BOAT DWELLERS.

The Water Police of Yokohama took a census last spring of children of school age who are living on the various types of small craft in Yokohama harbor. They estimate that upon the 5,000 or more boats used as homes some 12,000 children of school age are growing up in ignorance. The frequent change of location presents a difficulty in any plan for their schooling. One suggested scheme is to establish boarding schools, to which children may be sent while acquiring some degree of learning.—*Ex*.

LAYMEN'S MOVEMENT FOR ITALY.

Italy now has a "Laymen's Movement," organized under the title of the "National Association of the Evangelicals of Italy." The Association aims at effective, though not organic, unity of the Italian evangelical churches. It has a program of pensions for ministers, of schools, colleges and hospitals. It has branches in many places, and in each of these a monthly prayer meeting. That in Rome has an average attendance of four hundred.—*Record of Christian Work*.

"The black man in our South has made more progress in the last fifty years than Latin America has made in four centuries," said Bishop Kinsolving at the Panama Congress.

EDITORIAL

"IN THE BEGINNING GOD"—

DR. S. L. MORRIS.

THESE first four words of the Bible are the keynote of everything. If we accept them, we have the rational explanation of all that follows throughout the entire Scriptures. Difficulties and mysteries vanish, or else are reduced to the lowest terms. These four words account for Creation, Providence and all the relationships of life. Reject them, and we are at sea without chart, compass or rudder. Life becomes a mystery, the universe a riddle and history as meaningless as the Sphinx.

"In the beginning God"—constitutes the chief element in successful achievement. Multitudes leave God out of their account in life's ideals and purposes and make shipwreck of their ventures. Comparatively few make God first in their thoughts, plans, prayers and prospects, which accounts for the small number who achieve permanent results.

A spider suspended his web by a thread from the beam of the house, where he enjoyed great prosperity and grew fat on his captured victims. One day he noticed the thread by which the web was suspended, and forgetting its function, snapped it asunder, and the whole collapsed. In like manner, every web of human achievement will collapse eventually which loses connection with the invisible.

With this month the new ecclesiastical year begins. "We know not what shall be on the morrow." It matters not, if in our prayers and plans we consciously give God the pre-eminence. "In the beginning God"—Everything depends on giving God His rightful place. "But seek ye first the kingdom of God and His righteousness and all these things shall be added to you."

Great objectives now mark the aims of

the Church. Spiritual life, life enlistment for service, fifty thousand souls won this year for the kingdom, equipment for mission fields, Home and Foreign, and financial campaigns for the support of the work. Remember, we "progress on our knees." Pentecost was made possible by prayer. With the divine assurance of spiritual endowment the disciples might have folded their hands and waited. But theirs was prayerful waiting. "These all continued with one accord in prayer and supplication."

The Church has not yet, after 1900 years, learned the place and power of prayer in service. It still puts great faith in money or machinery. The world cannot be converted by money—nor yet without it. The world cannot be regenerated by machinery—nor yet altogether without it. The most important factor in its conversion is prayer. Christ himself was subject to prayer and subjected everything else to it. In the act of prayer he received at his baptism, the descent upon him of the Holy Ghost. It was after a whole night of prayer that he selected his Apostles. It is equally significant that on the Transfiguration Mount "as he prayed the fashion of his countenance was altered."

It is tremendously significant that the laymen of the churches—representing all denominations—have issued a ringing call to prayer—leading the clergy. If God has some great blessing in store for His Church—and imminent—the first indication of its approach is the spirit of supplication. If at the very beginning of the ecclesiastical year the Church could get its absolute need of God into its consciousness, the victory would be practically won.

"In the beginning God"—

CO-WORKERS WITH HIM.

"Co-workers we with him! Were he to ask,
 'Come, star with me the spaces of my night,
 Or light with me to-morrow's sunset glow,
 Or fashion forth the crystals of my snow,
 Or teach my sweet June-roses next to
 blow,'—

O rare beatitude! But holier task,
 Of all His works of beauty fairest-high,
 Is that he keeps for hands like ours to ply!
 When he upgathers all his elements,
 His days, his nights, whole eons of his
 June,

The Mighty Gardener of the earth and sky,
 That to achieve towards which the ages
 reel,

We hear the Voice that sets the spheres
 a-tune,—

'Help me, my comrades, flower this little
 Soul!'"

What a mighty stimulus it is to feel that we are co-workers with him! It is good to feel that when we contribute to the religious education of a little child that we are working not only *for* him, but *with* him.

Our Elementary Division, in co-operation with the Elementary Divisions of other denominations and with the International Sunday School Association is planning to observe "Children's Week," April 24th-May 1st. In a spirit of oneness a number of the leading denominations came together and jointly made plans.

The co-operating denominations were represented as follows: Minnie E. Kennedy (Southern Methodist), Ida M. Kocntz (United Brethren), Rev. Roger Albright (Methodist Episcopal), Hazel A. Lewis (Disciples of Christ), Mrs. H. W. Maier (Methodist Protestant), Mrs. F. E. Bullock (Christian), Mrs. Margaret String (Reformed Church), Frances W. Danielson (Congregational), Elizabeth McE. Shields (Southern Presbyterian). Miss Norton, of the Northern Presbyterian, sent an efficient representative.

It was planned that a general meeting of the adult membership of each church be held during this week at whatever time best suits local conditions.

This meeting is to be called in order that one hour may be given by the church to a discussion of the needs of the children of the church.

If the Church at large could really know the prayers, enthusiasm and love for little children which have gone into the preparation of program material for this hoped-for meeting, the thought that "somebody cares a great deal" may help toward a realization of the real place of the child. Let us hope there will rise up in each church at least one person who will say, "I'll make it my business to see that *our* church is in this movement.

It may be of interest to know just how the plans for this "church meeting" developed. First of all each co-operating director of elementary work met the other members of the group with the one idea of taking back to her denomination the best plan possible for awakening her church to the necessity of giving more thought to the children. In fact, permission was asked of the National Child Welfare Association that in the movement, the slogan "Give more thought to Children," might be used, as it so adequately voiced our aim.

The first question confronting us was, "What shall the Church discuss at the general meeting?" Some one in the group said, "When we call the churches together, let us plan a simple, yet adequate, program that may be carried out in the small church as well as the large one." Then it was suggested that this year the program include three short addresses,—one on a definite phase of religious education in the *community*, one in the *church*, and a third in the *home*.

A practical discussion then followed as to how the busy church might collect material for these addresses, if speakers so desired. Out of this discussion three of the group went home instructed to write short leaflets on the following subjects:

1. "Children and Family Worship" (Elizabeth McE. Shields).

2. "Children and Their Sunday-school Lessons" (Hazel A. Lewis).

3. "Children and Motion Pictures" (Minnie E. Kennedy).

The leaflets are to be used by all the co-operating denominations, thus getting the benefit of co-operative thought and at the same time saving expense in the publication of leaflets.

In order that there might be no misunderstanding of the plan, Miss Koontz was asked to draft the whole plan, which had been carefully gone into in detail and put it into a leaflet on arrangements,—outlining preparatory work, general meeting, follow-up work, etc.

"The Story Hour for Children" was assigned to Miss Danielson and the leaflet on "Children's Week Exhibit" to Mr. Albright.

These six leaflets are all in the hands of our Sunday-school Department,—and incidentally, each of them, with the exception of the leaflet on arrangements, is suitable to be used at other times as well as for "Children's Week." The all-important question is, "Will the Church make use of them?"

The real difficulty comes in putting the material into the hands of the one person in each church who will make the best use of it. The movement is not necessarily more of a Sunday-school movement than a home movement. It should be a movement on the part of the whole Church.

In view of this, perhaps the over-worked pastor should have had this added responsibility placed on him. We know that the movement will have his co-opera-

tion and we suggest that he call together the Committee on Arrangements, but we hesitate to put on him the responsibility for arrangements.

Perhaps the program leaflet should have been sent to one of the teachers of little children, but we are sorry to have to say that we have in our office no adequate list of this frequently changing force of workers. We have the nucleus of such a list and hope with your co-operation that by next year it will be complete. (Will each Cradle Roll, Beginners, Primary and Junior Superintendent or interested teacher representing the department send to me as soon as possible his or her name, home address, Sunday school, position in Sunday school, name of Presbytery and name of Synod, so that he or she may be put on our elementary mailing list?)

The leaflet on arrangements was copied in the April *Earnest Worker*, and was mailed also to each general Sunday-school superintendent, and yet it is not right that he be held wholly responsible. This is written in the hope that our local secretaries of Young People's Work will immediately read the April *Earnest Worker*, will send for program material and will take the initiative, if necessary, in the local church. We are hoping that the Presbyteries' chairmen and Presbyterial secretaries will give emphasis to the movement at the spring meetings of their Presbyteries and Presbyterials.

For further information address Elizabeth McE. Shields, Director Elementary Division Sunday-school Work, Presbyterian Committee of Publication, Richmond, Va.

THE REGIONAL LAYMEN'S CONVENTIONS

THE new plan followed this year in holding the Laymen's Conventions on successive dates at widely separated points, we believe may be pronounced an unqualified success. As is known to all readers of THE SURVEY, instead of one convention, five regional

conventions were held—at Meridian, Miss., Waco, Tex., Nashville, Tenn., Staunton, Va. and Greenville, S. C.

The interest and success of these conventions may be judged by the registered attendance, which was on an ascending scale: Meridian, 620; Waco, 780; Nash-

ville, 930; Staunton, 1,726; Greenville, 1,755 (these figures which we give are not official, but approximately correct, and embrace the entire registration of both men and women).

The high-water mark heretofore was at the Charlotte Convention held in 1915 with 4,000 delegates gathered from all parts of the Church. It will be seen that the aggregate attendance at all these regional conventions together totals 5,811—nearly 2,000 above the previous highest total.

But figures only partially represent the interest of the conventions themselves and the influence they are bound to exert. We cannot better show this than by quoting statements which have appeared in the Church papers relative to these great gatherings.

Dr. Little, pastor of the First Presbyterian Church of Meridian, in which the first convention was held, says:

"The speaking was direct. It was intended to produce results, and under the guidance of the Spirit it did produce them. It instructed the mind. It at the same time moved the will to action. It was thought aflame with spiritual fire. It burned in the hearts of men like the cloven tongues of old. It was confidential. The curtain was lifted and a look given into the depths of many a saint's soul—a modern saint. The unselfish sacrifices of many men, the large and unstinted generosity of others, the absolute and child-faith of the Christians in heathen lands were told till our faces burned with shame at our trifling sacrifices, our limited faith, our lagging steps. There was the dawn of a new hope, based upon faith in an old gospel shining on many a face as the meeting closed."

Here is a brief extract from Dr. Vance's account of the convention held in his Church at Nashville:

"The Nashville Laymen's Convention was one of spiritual power. That was its outstanding feature. There was a steady trend in this direction from the opening hour, the tide rising higher and higher, and reaching its crest in the closing session.

"There were some dramatic scenes. Who that was present will ever forget the sight on Tuesday night of elders and deacons and preachers crowding forward around the pulpit to give their hands as a pledge to a more fully surrendered life?

"And who that heard him can forget the young man, the son of Catholic parents,

who said he came to the convention never having confessed Christ, but that he had found the Saviour and would return home to unite with the Church and to establish in his home the family altar?

"The striking thing about the convention was the fact that it was built about Christian experience. The speakers as a rule did not try to tell us what to do, but rather what God had done for them and had enabled them to do. It was the flaming evangel of the living witness. The messages went to the heart of things. There was an element of reality that was unmistakable, most helpful, and most convincing.

"We have been greatly helped in Nashville. My people are all of one accord in enthusiastic praise of the convention. My own heart beats high with hope for the future of our beloved Zion."

Dr. Fraser, pastor of the First Presbyterian Church, Staunton, says:

"The convention far exceeded our expectations and our dreams. We saw the First Church filled to its utmost capacity with men. Evidently the men were business men of high intelligence and successful in life. They were here for the purpose of deepening their own spiritual life and finding out how they could be useful in extending the Master's kingdom. They had left their exacting business duties, had given their time, and had freely spent their money to get this all-important information. One very marked feature of the meeting was the burning and unflinching interest manifested by all present. The men sat crowded together for hours through the day, listening to speech after speech without showing any restlessness or any loss of interest. The effect in the convention at large was very tender and powerful. Brave men wept, dignified men of high standing in their several churches stood up to say that they would begin the custom of family worship. Hundreds of men crowded the aisles to shake the hand of Mr. Innes, pledging themselves to a personal reconsecration till finally the chairman had to ask them to desist. We have every reason to be thankful that such an event has come into the life of our church and community."

As this goes to press we have not as yet received a full account of the Greenville Convention, but a wire from Mr. Wade C. Smith summarizes his impressions while the convention was going on: "1,755 registered—strong spiritual tone as in other four regional conventions—spiritual tone largely attributable to spiritual emphasis given Progressive Program."

Christian Education and Ministerial Relief

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THE MASTER CALLETH FOR THEE.

EVA M. CAVERS.

*Have you heard the Master calling?
There is work for all to do.
In the broad fields of His kingdom
There's a place for each of you.*

*Some are called to cross the ocean,
And the heathen lands explore;
Some will hear the call to service
Close beside their very door.*

*Some are called to fill the pulpit;
Some in schools must go to teach;
Some must use the gift of healing
For the sick within their reach.*

*Some in city slums must labor;
Some to mountain coves must go;
Others to the frontier border,
Where the Church is needed so.*

*Some must sow and and some must water,
Toiling on without surcease;
Some the ripened sheaves must gather
As the Lord gives the increase.*

*So where'er the Master calleth,
Answer gladly, "Here am I,"
He will bless thy faithful service,
And reward thee by and by.*

ANSWERING THE CALL.

THE Summer Conference was drawing to a close, the shadows were lengthening on the velvety lawn, as a group of splendid boys and girls gathered in a quiet spot under the spreading elm trees, to voice the convictions that were welling up in each heart.

The keynote of the conference had been "Service." It had rung out clear as a bell in the songs; it had thundered like the peal of a mighty organ in the sermons; it had sounded as a compelling challenge in the stirring addresses; it had come as a clarion call in the classes and it had whispered as a persuasive zephyr in the hush of ascending prayer. The climax had come that morning in the sunrise meeting, when, as the sun of day mounted into the heavens, dispelling the chill and darkness of the night, that oft-repeated but ever new symbol of the Sun of Righteousness, who arises with healing in his wings, to warm the

cold heart and dissipate the darkness of sin, in response to the quiet appeal of the leader, without any emotion or excitement, three of the number had stood, thus dedicating their lives to a definite Christian service.

Seating themselves upon the grass, their eyes sparkling with the reflected light of heaven and their faces aglow with a new purpose, they turned to their leader, the young pastor, who said, "Hasn't this been a perfectly splendid day? Tell us how you all feel about the conference. Has it been worth while?"

And one of the boys who had stood in the morning service, said "Yes indeed! It has been the turning point in my life. For some time I have felt that I ought to be a preacher, but I couldn't bring myself to make the decision. Yesterday when the superintendent of Synod's Home Missions was telling us of the appalling condition existing right here in

our own State—of the vacant pulpits, the decaying churches and the many rural districts without any preaching. I decided that here was my chance. I thought about it all night and this morning when the appeal was made, I simply couldn't sit still, and this fall I'm going to begin to study for the ministry."

"The thing that made me decide for the ministry," said another, "was the report of our mountain school. If those young fellows down there in the hills, who are trying to make something of themselves need a preacher to help them live right, I'm willing to go as soon as I finish school."

"I have been a Life Work Recruit for two years," said one of the girls, "but I never seemed to hear a call to definite service until our missionary from Japan told of the urgent need of teachers for the girls' schools in Japan. I have taught for three years and if the committee will send me, I want to go to Japan this fall."

There was a movement on the outer edge of the circle, and all eyes were turned to the boy who had seemed the least likely be influenced by the conference, and this was what he said, "I have always expected to be a doctor, as you all know, and have already had three years in the university, but I never expected to leave the United States to practice, but when Dr. Blank told us of the condition in Mexico—not a single doctor in all of our new territory—I just couldn't get away from the thought that here was "my opening," and I'm going to volunteer just as soon as I graduate.

One of the boys whose manner was quiet and reserved, at last spoke. "Well, you wouldn't expect me to do anything spectacular and I don't expect to ever be heard of outside of my own home town, but I too have had a call and it came in

our class on Sunday school methods. Our superintendent died some time ago, and they can't get anybody to take the place. If anybody had suggested two weeks ago that I might take it, I would have hooted at the very idea, but I believe God has called me to do that work and with His help I'm going to offer my services next Sunday."

A bright-faced girl smiled and said, "Well, I'm glad somebody else is going to work at home, I was almost ashamed to tell what I had decided to do. We used to have a Junior Christian Endeavor, our minister's wife was the leader, but when they moved away nobody would take charge of it, so we haven't had any Junior for several months. The other day in the C. E. Training Class, the leader was talking about the importance of the Junior work, and I seemed to hear Jesus saying, 'This is what I would like to have you do,' and so I am going home to reorganize the Junior C. E."

"The thing that set me to thinking," said another girl, "was the address on 'City Missions Among the Foreigners.' You know there is a big coal mine near my home, and there is quite a little colony of foreigners out there and they haven't any religious services of any kind. I'm sure that we could organize a Sunday school, there is a vacant room over the store where we could meet and I'm going to see if we can't do something right away to help these lonely people."

And as the sun slowly sank behind the western hills, leaving in his train streamers of crimson and purple and gold, and as the hush of eventide fell like a benediction upon the little group, the pastor said, "Let us thank God for these calls to Service," and with bowed heads, these young servants of the King received the Divine Seal of Approval.

"If you cannot win, make the one ahead of you break the record.

THE BUGLES BLOW.

MILDRED WELCH.

THEY tell us that at the birth of Christ there seemed to be throughout the great Roman Empire an air of expectancy as if upon all peoples there fell the bright shadow of His coming by prophets long foretold.

Now once again that expectant air seems to brood over an humbled world. Restless, anxious, questioning, like the surge of the sea the peoples of the earth are moving and we feel the swell of mighty unknown forces shaking our once familiar world. Old landmarks, old signposts to safety are going down and change comes up on every freshening breeze.

A changing, shaken, crumbling world and the eyes of all men turning wistfully to the one unshaken sure foundation that remains—*Jesus Christ, the same yesterday, to-day and forever!*

The winds of God blow free in all the earth. Through the wide pagan world the barriers fall, the gates swing back, the nations stir and shake themselves from the long bondage of the ages.

"Watchman, what of the night," "The morning cometh; also the night." The morning, Christian, if we wake: the night, if we but slumber on.

From the gold bar of heaven the cloud of witnesses looks down. So many new faces, so many young faces of those who lately fought their fight and ran their race, added to that cloud that compasses us about. Looking down from the gold bar of heaven as if they said: "Only one more charge—but they sleep."

Five times a day the muezzin calls to prayer. Five times a day in desert, marketplace, in camp or field the Mohammedan bows himself in prayer.

By the stars in our flag that forever dedicate our land to God, America, awake!

God's hour strikes across the world. His bugles blow: "Advance."

By any flame of love for him, who first loved us, Christian, awake!

By all the dead in wandering sea-tossed graves; by all the dead of shot and shell, bayonet and poison gas; by all the dead on forced marches and hurried flight—dead baby hands upturned to God; by all the dead of pestilence and famine, of violence and anarchy; by all the evil that lifts its shameless head; by all the doubts and shadowing fears with which men face the future, his bugles call: "Awake thou that sleepest and pray!"

O you, who somewhere to-day are thinking that all your life will pass in one dull round and no great hour come to you, will you *pray*?

Then let your prayers, your ardent prayers possess the air. Let there be no day nor hour but that earth's ascending prayers shall stir the lamps that burn before the throne of God.

No room in any house, no street in any town: no garden, no field, no stretch of wood, no silver winding stream, no store or office building, factory or college hall but shall say at set of sun: "From us there sped to-day winged arrows to God's great battle drawing on."

And sun shall shine and moon arise and stars look down on praying Christians everywhere and one great cry, by air, by sea, by land go up: "Thy kingdom come, O Christ, to-day."

Then into that high place unseen of men where now the battle rages shall come your prayers all armed in light and the cloud of witnesses looking down, shall say: "At last they pray on earth. They pray thy kingdom come, O Christ."

O you, wherever now you are, there is none of you so poor but you can give this rarer thing than gold—your humble contrite prayers.

And you but consecrate yourself to fight in that great army, silent, secret,

invisible that musters in around the world, your eyes shall see!

The fashion of this world passes away, but you shall stand in your lot at the end of the days. Your heart shall rejoice and your joy no man taketh from you. For in that hour you shall sing:

"I see the powers of darkness put to flight,
I see the morning break."

(Copies of the above beautifully printed in red, white and blue for insertion in letters may be had by writing the Secretary, 410 Urban Bldg., Louisville, Ky.)

A FAMILY QUARREL.

EVA M. CAVERS.

Place: This argument occurred in Kentucky, the hotbed of family feuds, and it grew out of certain proposed plans and apportionments suggested by the "Presbyterian Progressive Program."

Time: The time was evening, when the office at Louisville was closed and the entire office force, from Executive Secretary to janitor, after a long, hard day of important business, had gone home, so that none of them were in the least responsible for the "scandalous proceedings" that took place behind those closed doors.

Schools and colleges had been decidedly out of sorts all day, and took advantage of this opportunity to air his grievances. "Well, I think it is about time that the people were realizing that I'm not an infant in long clothes any longer. They seem to think that the same diluted milk diet will keep me growing forever. How do they expect me to develop brain and muscle, if I have to live on starvation rations all my life? How do they expect me to reach out and expand, if I have to wear the same little tight clothes that I put on the day I was born? Don't they know that conditions change once in a hundred years, at least, and that while I might have lived very comfortably a generation ago, in a small building, with little or no equipment, that the time has come, when if I'm to keep my place in the world, I've got to live like the other fellows do?"

"Everybody knows that I'm the most important member in this family and I've had the worst luck. I'm head over heels in debt and nothing to pay it with; I've been struck with cyclones and fire; I've

been censured by the State, because I didn't have sufficient equipment, and even my friends are forsaking me because I look so seedy and dilapidated that they are ashamed to be seen with me. If I should die, you'd see where you would all be, and yet I'm offered the very least sum of anybody, to live on, only \$30,000 for two years."

"Oh, I don't know about you being the only toad in the puddle, it strikes me that there are a few others in this family that might have a word to say," said Education for the Ministry.

"Suppose you had all you wanted, what good could you do without me? All your fine buildings and elaborate equipment would be of no value, unless there was somebody to use it.

"The world is going wild on commercialized values, nothing counts unless it can be computed in dollars and cents. And the only thing that can save it is the gospel ministry at home and abroad. We are losing nearly fifty men every year, whose places must be filled, beside the new openings that are constantly calling for men. And how are these men to be provided unless I help them? A large majority of them come from homes of poverty, and unless I assist them in securing an education, your fine buildings might as well be sunk in the depths of the sea.

"As it is, we only have one candidate for the ministry out of every 981 members, and with the increased cost of education, many of them could not enter the ministry if I did not help them. To be sure, I only loan them from \$75 to \$150 a year.

and I'm expected to do that on my allowance of \$80,000. It seems to me that I have a right to register my objection."

"Speaking of objections," said Student Loan Fund, "I have a few myself. I'm much obliged to you Education for the Ministry, for giving me such a good argument to start with. If only one out of 981 enter the ministry, what about the 980? There are others beside the ministerial students who need help to get an education. We must have Christian lawyers and doctors, merchants and teachers, and business men of all kinds to manage the temporal affairs of the country, while your preachers attend to the spiritual side, and many of these are coming from the same homes of poverty, and unless I help them, they cannot possibly secure the education necessary to make them intelligent, efficient citizens in this age when the world is crying for 100 per cent. men. Although I have only just reached the Teen Age, I have already made loans to 142 boys and 114 girls. By loaning them \$100 a year for four years, most of them have completed their college course and are making good in the world. The very fact that all who apply to me for help must have a recommendation from their church session and pastor, is sufficient proof of their worth.

"And I am expected to do all this constructive work on \$90,000 for the next two years!"

"It is all very well for you young fellows to bemoan your fate and bemoan your allowance," said Ministerial Relief, "but what if you were old and sick and unable to work, with nothing between you and starvation except a miserable pittance of 63 cents a day—how would you feel then? And that is just the condition of hundreds who are depending on me for help. You folks build your fine schools and help the boys and girls when they are young and strong and able to

help themselves, and then when they are disabled, either from sickness or old age, you turn your back on them and expect me to provide for their wants. And I am proud to say that I am now caring for 115 ministers, 162 widows, 31 afflicted adult orphans and 76 little fatherless children under 14 years of age, and the best I can do, with the small allowance I have, is to give each family 63 cents a day. It is a shame!

"To carry on this work of merey—not a charity, for we are honor bound to care for those of our own household—I am allowed only \$100,000 a year."

There is no telling how long this quarrel would have continued, nor what the result would have been, had not a little bird lighted, at that moment, on the window ledge, and opening his little mouth, poured forth this song in the ears of the contentious family:

Tweet, tweet.
Keep sweet,
Tweet, tweet,
Keep sweet.

The song ended and the little peacemaker flew away. There was a stir on the desk and the MISSIONARY SURVEY, who had been quietly listening, arose with great dignity and said, "I never like to be mixed up in a family quarrel, but I have heard your complaints and I think perhaps if the people fully understood the great work you all are doing, and knew just how you are hampered for lack of funds to carry it on, they would see that each of you had a larger allowance, so I propose for once, to report, in full, all the testimony heard in this case, and ask the Church at large to render a decision."

(This is based on facts taken from a whole program for the whole Church.)

"Happiness is a by-product, rather than a purpose of living."

HOME MISSIONS

REV. S. L. MORRIS, D. D.,
EDITOR.

MISS ELEANORA A. BERRY,
LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

Our April Topic---Colored Evangelization.

FAR, FAR THE WAY.

*Just fifty years—a winter's day,
As runs the history of a race;
Yet as we now look o'er the way,
How distant seems our starting place.
Look farther back, three centuries
To where a naked, shivering score,
Snatched from their haunts across the
sea
Stood, wild-eyed on Virginia's shore*

*Far, far the way that we have trod,
From heathen kraals and jungle dens,
To freedmen, freemen, sons of God,
Americans and citizens.*

*A part of His unknown design
We're lived within a mighty age;
And we have helped to write a line
On history's most wondrous page."*

OUR WORK FOR THE NEGRO.

WITH the closing of the Church year and the reckoning of accounts, we are accustomed to cast a balance, to attempt to discover wherein as a denomination we have progressed and where we have failed to go forward as we should.

If we wished to find something by which to gauge the spiritual growth and development of the Presbyterian Church, U. S., we believe that its attitude toward the work among the Negroes would be as true an indication as any. Our Church has an awakened conscience and an open mind on this subject, such as it has not had since its earliest years. There are many things that show this. The Home Mission Week Offering of 1920, for the Negro Girls' School, was the largest recorded. Two years ago at the Home Mission Conference at Montreat, Rev. W. A. Young, our colored evangelist, impressed his audience with his earnestness and zeal, and found a very real sympathy. In

August of last year at the same place, Rev. P. James Bryant, of Atlanta, pastor of the largest colored church in the South, made a tremendous impression with his eloquent and impassioned plea for help and a right spirit towards his race. Not always would this have been the case.

If we judge by figures alone, it might seem that little progress has been made. For instance, we have fewer ministers serving colored churches than we had ten years ago. Death has called some of our men, and one of the brightest younger ministers has been battling with tuberculosis for several years. We have not been able to supply all vacancies in the ranks as they occur, much less open new work. If you want to know one reason, read the articles on Stillman Institute. Nevertheless, the colored churches are making steady and substantial growth and are served by an earnest group of men.

We bespeak your careful and prayerful

reading of this Home Mission Department. Very largely it is contributed by members of the Negro race, those who are working for us among their own people. What they have accomplished has been wrought in the face of great difficulties. Without exception, they have the sympathy, confidence and respect of the white people of their communities.

Rev. and Mrs. J. W. Lee did a very real missionary work at Baton Rouge, and are duplicating it at New Orleans. Rev. J. H. Boyce is a Stillman graduate of a few years ago, one of the ablest men who have been trained there in recent

years. All who have attended or read of the Conferences for Colored Women at Tuscaloosa know of Mrs. Sheppard and her sewing class work, and realize that she has been a true helpmeet for Dr. W. H. Sheppard. Louise Meade is a product of our own missionary work and that of a sister denomination. May the day be hastened when we can train the Negro girls for service in a school of our own! Rev. A. M. Plant and Rev. G. W. Gideon are Stillmen men, both doing a good work, one in a city parish and the other in a rural field.

YOUR WORK IN LOUISVILLE.

LUCY G. SHEPPARD.

SUNDAY afternoon, January 30th, just at the opening of Sunday school, Mr. Little casually said, "When we close our school this afternoon at four o'clock, I will have rounded out twenty-two years in this work." There was no further comment, for it was time for the opening hymn; but his happy smile, as he glanced over the well-filled room told of the happiness that possessed his soul. For in that instant his mind must have gone back from this well-lighted, well-ventilated building, to the beginning of those twenty-two years, to the little house around the corner, where were gathered the nucleus for this magnificent work which is yours to-day.

trying to get the best seat, they were nappy for this opportunity to learn, and each Sabbath found new pupils added, until to-day hundreds have been reached and are being taught.

Finally sewing was suggested, started, and carried on with wonderful results. And to-day not only are there large classes of young and old, but hundreds have completed the well planned sewing course, able to do for themselves and others. During our recent World War, many of our girls made shirts for the government, not only making money for their own use, but helping to maintain the family household.

Visiting one day in the home of one of the pupils, I found her busy sewing, while her mother was doing the weekly wash of others. I remarked how nice it was that her little girl could make button holes and sew on buttons. "Oh, yes," she said with pride, "she learned how to do this at the mission, and she can make her dresses too!" she added. "Does she go regularly to sewing?" I asked. "Yes, indeed!" the mother replied, "and she wouldn't miss for anything."

In the city high school the sewing teacher said that she could always tell by their good, careful work the girls who



Dr. W. H. Sheppard.

In the beginning just the Sunday school was thought of, and the little folks of the community were gathered together to be taught. Only boards across boxes were the seats, but as they pushed and jostled each other,

had had training at the Presbyterian Mission, they never gave her any trouble.

With such lovely results from sewing, it was decided to add cooking, not only teach the getting of the meal, but the planning of it as well. Numbers have taken advantage of this opportunity and are excellent cooks in their own homes and the homes of others. So day by day this good work is going on in a most wonderful way.

And you say, what about the boys? Why, they have carpentry and shoe-making. Many have made small wagons to be used in their play, and to run errands for mother. They have also made bookshelves, brackets, mail boxes and stools. It would surprise you, I know, to see the splendid soles and heels put on shoes by these boys, fixing shoes for their parents and for little brother and sister that they might continue in school.

Four summers ago the children's hearts were made glad, when they were given the advantage of the "Daily Vacation Bible School,"—six weeks (three hours each day) in song, learning the Scripture, story-telling, sewing, crocheting, hammock-making, chair caning, picture framing, etc. Honors came with this for them, for each summer the banner for promptness and best average attendance was theirs, of the schools white or colored.

If there is a specialty, it is singing. With the church choir, junior choir, prayer-meeting choir, and Sunday school, the joy bells ring in joyful praise to our Master, from the wee tot in the primary singing "Jesus Loves Me, This I Know," to the older ones who pour out their souls in the beautiful spiritual, "Swing Low, Sweet Chariot."



Mrs. Sheppard and some of the girls.

And thus, friends, this splendid work begun by Mr. John Little twenty-two years ago, still goes on. Has it paid? It has more than paid. Who can number the souls that have been saved, the homes that have been reached, and the hearts that have been made happy?

Last but not least is the church, under the charge of Dr. W. H. Sheppard, your former missionary to Africa. This phase of the work, too, has been wonderfully blessed of God. The church is fully organized, a membership of two hundred and twenty-seven active members, with its deacons and elders, also having the help of the "Ladies Missionary Society," "The Ladies' Aid," "The Pastor's Aid," and the "Brotherhood," each helping to establish the kingdom of God in the hearts of men.

Louisville, Ky.

"The Church has not yet discovered, still less begun to realize, the limitless possibilities of intercession. . . . The evangelization of the world is not primarily a matter of numbers, wealth, knowledge and strategy but of the unhindered working of the Spirit of God. Such divine manifestation has been associated invariably with prayer."—*John R. Mott.*

THE ATLANTA COLORED MISSION.

A WORK WHICH HAS BEEN BLESSED.

LOUISE MEADE.

I HAVE been connected with this Presbyterian Mission for a lifetime. When a baby I was carried the first day the mission opened by a friend of my mother's who was indeed a great Presbyterian worker. I am glad to say today I am still found in this field of labor.

I am one of the many people that believe in Foreign Missions, but we can do so much at home. Charity starts at home. The people engaged in this work have a great work before them—Mr. Campbell and others. Since being in this work, I have never seen a door closed in any one's face, never seen a back turned, nor a harsh word, but always a smile, a helping hand and a Christian love. To any one that needed help, a strong arm of protection was thrown around them by giving coal, food, clothing, and other little things needed. We will all join in

and say a little help is more than a deed of pity.

We should all ask ourselves these questions: (1) Why sit we here idle? (2) What are my obligations to all of God's people? (3) Must I meet Him empty-handed? (4) What good have I done? Then consider within ourselves—If everybody was just like me what kind of world would this world be?

You would be surprised to know the result of this mission and what it has meant to the people. Sewing classes for children and mothers; the Boys' Club; the Sunday school; the Christian Endeavor; the Girls' Sunshine Club and other meetings that are uplifting to the community. We have a wide-awake Sunday school. This is very much needed as a lot of little tots attend both missions that never go anywhere else. This is the class we are working to reach. We are throwing out the life line and trying to save them to-day.

I have two kindergartens daily, one at Frazer Street, and one at the Pittsburg Center. This work is very much needed. We need better schools and more schools. Plenty of children walking around the streets every day that are the ages to be in school. The school room is the place for them.

One morning in one of the kindergartens I said to the little ones, "We are going to ask the blessing before we have our lunch," as we do every day. One little bright fellow looked up and said, "Oh! we never do that at home." A few mornings later his mother came to me and said, "My little boy came home and when we were about ready to have dinner he said, 'Wait, mamma, we must thank God by saying a little blessing my teacher taught me.' He continued by folding his little hands and bowed his head and then said, 'Mamma, do as I do,' and then he said the blessing, 'God is great, God is



An orphan child in our kindergarten whose condition has been greatly improved through the efforts of our workers.

good, and we thank Him for this food'."

The mother came to tell me about it, saying it made her feel she didn't do her duty to that child, because she never asked a blessing in her home, and as she talked the thought came to me, "A little child shall lead them." I never feel that a good seed sown in a little heart is ever thrown away.

A lot of things I could mention, but time and space won't allow me. You can see we need more schools, more workers. We are still trusting in the Lord that we

will some day reach the goal.

(The above article was written by Louise Meade who teaches the kindergarten in our two mission schools. Louise received her secular (?) education in a mission school of another denomination, but has always attended our mission Sunday school. She is one of the most faithful and consecrated leaders in the community, and does much community visiting and charity work in addition to her regular duties.

(GRAHAM CAMPBELL, Supt.)

The Bukumba Memorial Training School.

MRS. MOTTE MARTIN.

THOSE who read the appeal for a school of the above name in past issues of the church papers, will be interested to know that this is the name which has been given the Pittsburg branch of the Atlanta Colored Mission. Here it is hoped to build up a fitting memorial to the little African Christian, known to so many of our Southern Presbyterian people, who gave her life for others.

About one hundred and forty people are at the Sunday school every Sunday.

Louise Meade is teaching kindergarten every afternoon. In addition to this, we have sewing classes, boys' and girls' clubs, and preaching services, to meet the appalling need of these people for the gospel.

One great step is a Bible course which is now being worked out for a leader's or normal training class. We hope to make this a useful and fruitful sphere of service to our colored brothers.

Atlanta, Ga.

VISITING SATURDAY AFTERNOON ON SEVENTEENTH STREET, RICHMOND, VA.

A TRAINING SCHOOL GIRL.

I WISH you would come and go visiting with me next Saturday afternoon. Do you ask where we will go? Perhaps you are thinking it is to see some friends on Franklin or Grace Streets. That would be very pleasant, I'm sure, but this time I want to take you where you will not only be more than welcome, but you will receive a rare joy.

Seventeenth Street is in the lower part of Richmond, far away from the haunts of men in one sense of the word, though it teems with life, that of our colored people. It is here that you would see our Presbyterian Mission Church and Sunday school in one. It will soon be neither, unless a good deal of repair work is done. For some years the men of the Union Theological Seminary and girls from the

Assembly's Training School have taught on Sunday afternoons. They also visit in the homes on Saturday afternoons.

Since I have explained where we are going you will see that we must start as soon as possible after dinner. We will have to change cars several times, besides going down on the elevator or "stove pipe," as we call it.

That the ways and means of getting there may not seem too discouraging, I must tell you of some of our previous visits. I say our, because we always go in twos as Jesus commanded his disciples to go. You see our mission is very especially his.

If it should be a home which we have never been in before, then we introduce ourselves as Johnny's Sunday school

teacher. Whichever one happens to be the teacher says this, of course. There is at once the warm welcome that I spoke of. Last Saturday one woman said with a very proud air, "Why, yes; he goes to Sunday school. I couldn't keep him away; and you see them other three little ones out on the pavement, they all go, too. One of them is only two years old." We could easily see this must be the case.

Another place we went the little boy hadn't been for several Sundays and we were so glad to have him promise that he would be sure to be there to-morrow and bring the little boy across the street with him. He was glad to go with us to show us where some of the other children lived. It was certainly fine, too, to see him at Sunday school the next day.

I must tell you about "Bab Boy" (Baby Boy) and his good mother. He is a fine bright boy of six and his mother is a real Christian. I wish you could hear "Bab Boy" sing, "Since Jesus Came Into My Heart" and "Shine, Shine, Just Where You Are." If you had heard his mother talk to us last Saturday you would not be surprised that this little colored boy should like to sing about Jesus. My companion read a few verses from the New Testament. We always read and pray together. The colored people really want us to. This time my companion chose the beautiful words from 1 John, the third chapter. Then after the prayer, when we got up to go we could hardly leave for all the woman had to say about the love she had for her Saviour. She spoke of the great joy it meant to her to know Jesus and that he was always ready to help her out of every difficulty. She said, "Oh, if I could just open my arms

real wide and bring everybody to know this joy."

No, I can't say we find such great faith everywhere we go, because there are some hearts longing for the Light and others living in sin.

So many of the older ones can't read and one, an old man, said, "If you could only send some one down to teach us how to read."

The children go to school, of course, so they can have a great part in teaching their parents. Let us pray earnestly that increasing numbers of these little ones will attend the mission. But most of all that they will know the Lord Jesus as their Saviour and Friend. For in how many cases we can't tell, but it may be "A little child shall lead them."

Now I am sure you will hardly be able to wait for next Saturday to come. You see that is the day we must choose because any other day our friends will be most probably out at work. You will pray during the intervening days and I will, for a fuller knowledge of the truth, for we know if we ask anything in his name he will do it.

Let us pray, too, that we ourselves may so abide in his love that we shall go in the proper spirit of humility. We will pray that we may think of our colored people, not only as needing, but wanting Christian guidance. We must not think of them simply as servants, to always be at our beck and call. We must pray with and for them and in this spirit of consecration, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Richmond, Va.

The day returns and brings us the petty round of irritating concerns and duties. Help us to perform them with laughter and kind faces. Help us to plithely on the man. Let cheerfulness abound with industry. Give us to go blithely on our business all this day: bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep.

—*Robert Louis Stevenson.*



Salem Church, Tusculoosa, Ala.

PROGRESS AT SALEM CHURCH.

REV. J. H. M. BOYCE.

A CALL was presented me from Salem Church, of which I am now pastor, and having visited this church previously, I was very much impressed with the great opportunity and future outlook that this work afforded as a standard for efficiency, and realizing the appalling need of the gospel as never before, I readily accepted this work, believing the time had come when God would be pleased to see this church take her place upon the maps as a standard for her sister churches, since it is under the shadow of the School of our Prophets, Stillman Institute.

It was with much reluctance that I resigned the work in Thomasville, Ga., where I had labored earnestly for nearly seven years with and for my people in the Jackson Street Mission. Yet there was a prayer I prayed every year, that God would lead or direct me to the place where I could render Him the greatest service in the saving of lost souls.

So I began my pastorate here May 1, 1920, with a heart of prayer and desire to God that my people might be saved, and trusting God to give us success in all our endeavors for His cause.

We are very glad to say that we have a very interesting Sunday school con-

ducted by an elder of the church, who is now studying for the ministry. He has proven a very faithful and successful superintendent and has six earnest, faithful teachers, and an average attendance each Sabbath of fifty or more scholars. The Catechism, Bible story and gospel hymns are taught, and we hope very soon to add the Cradle Roll and Home Department. We have also a mission Sunday school conducted in the afternoon by one of the senior women of the church. She also has a sewing class in connection with the Sunday school. She has always been one of the most earnest and faithful workers in the church, and is very much loved, both by old and young. We realize that only through the nurture of children and young people can the Church fulfill its mission and perpetuate its life. Therefore we are hoping to make our Sunday school the standard of efficiency.

The Woman's Missionary Society is one of the oldest auxiliaries of the church, which is and has been a channel of blessing to the church and community. The highest aim of the society is the care of the sick, the aged and infirm, the poor, and wayward boys and girls. These women take their little mites and put them together each week, and so use them to



Rev. J. H. M. Boyce.

help those or some of those in need.

The president, Mrs. Helen Spencer, and two or three more women of other churches, spent Christmas Day in going around in a wagon distributing apples, oranges and candy to the poor classes of children. They said, "Christ gave to all, so did we," and, oh, how I rejoiced to see this true missionary spirit!

We have also an interdenominational Bible class, taught by Mrs. J. G. Snedecor, of the First Church, every Friday afternoon. The Sunday school lesson is taught, since most of the attendance are Sunday school teachers. We most highly appreciate the sacrificial service of Mrs. Snedecor, and pray that God will give us more white friends to carry on this work.

With the aid of our good white friends we have succeeded in raising the full amount of money needed to cover our church, which was very much needed, to say the least. We are indeed grateful to these friends for their aid and assistance.

The greatest need of the church now is a manse, and the members seeing this need very readily paid into the treasury about three hundred dollars. With the aid of the white church, whose pastor is the Rev. C. M. Boyd, we hope soon to be able to purchase this needed property. The church has grown steadily. Since May we have had the pleasure of welcoming seventeen members into the church, and the whole church is now organized and doing splendid work as never before, and we are delighted to say it is stronger numerically, financially and spiritually, and has taken on new life in responding to all the causes of the Church.

Only trust God that this spirit may ever be continued.

Tuscaloosa, Ala.

GOOD WORK IN A GEORGIA FIELD.

REV. G. W. GIDEON.

THE year 1920 was a year of blessings to our work here in Georgia.

We had our evangelist, Rev. W. A. Young, with us in August. At Mt. Zion six confessed and united with the church; at Sardis we had a nice revival, but no confessions; at Mt. Olive thirteen confessed Christ and united with the church.

December 18th was a red letter day at Mt. Olive. We burned the mortgage note against the building.

In the year 1917 we changed the old building into a two-room school building, painted the outside white, the inside walls dark gray, the overhead pearl gray.

We moved off thirty yards and built a frame building forty by sixty feet. We borrowed \$200 from the Home Mission Committee. We had five years to pay it back, but we paid it off one year in advance.

The white people of the Presbyterian

Church of Homer, of which Dr. Waddell is pastor, helped us all the way through. They also helped us to send two women to the Women's Conference at Tuscaloosa, Alabama, in September, 1919. They were benefitted much by attending the conference.

Our churches have contributed to all the causes of our Church during the year 1920.

Mr. Olive sent \$11.00 for the Home mission work, and gave the interest on the advanced note that we paid off in advance.

We have two young men from Mt. Olive, attending Stillman Institute, but we are having to send our girls to Hampton, Va., and to Fort Valley, Ga., and elsewhere to attend school. Oh, may the Lord hasten the day when we can send our girls to our own schools at Tuscaloosa, Ala. This is a work much needed among our women. We certainly appreciate the help that our white friends are to us, through the great Stillman for Boys. But listen, friends, educate a boy and you have educated an individual; educate a girl and you have educated a family.

May the Lord continue to bless all the work of the Home Mission Committee



Top—Westminster Church, Baton Rouge, La.,
Rev. R. L. Williams, pastor.
Below—Preston Chapel, Hattiesburg, Miss.,
Rev. B. Preston, pastor.

that my people may be enlightened and understand God's word.

Homer, Ga.

CENTRAL LOUISIANA PRESBYTERY.

REV. J. W. LEE.

“WISE management saves the Southwestern arm of our Southern General Assembly's years of effort among the colored people.”

Unless one is very familiar with the past history of the thousands of dollars spent by the white people of our Church, it will be hard to see just how much we gained by organizing a colored Presbytery in Louisiana.

For instance, here is a church, Berean, in New Orleans, upon which thousands of dollars have been spent for over thirty years. This church meant almost nothing to the growth and expansion of

Presbyterianism and fellowship among the colored people for all these years.

Just about one year ago this church united with the colored Presbytery, and its membership has greatly inspired the other churches scattered over the State, and, in turn, this contact has inspired this church to a spirit of real Christian pride and self-help, so that it has in one year doubled its support of a pastor, increased its male membership 75 per cent., raised more money in twelve months than it ever raised in any other five or ten years of its past history, purchased a manse for \$3,300.00, of which it is raising \$1,000.00 plus what the rent of one side of the

manse will bring at \$18.00 per month, and has already raised about \$300.00 of that \$1,000.00.

It has opened up a new mission in another section of the city where there is good prospect of building another church in the future.

The white people of New Orleans Presbytery are standing by us in all this growth, but money spent on our church now is more definitely invested than heretofore.

New Orleans, La.

MAKING BRICK WITHOUT STRAW.

REV. PAUL H. MOORE.

WHEN we read of Pharaoh of old giving the infamous order for the Israelites to bring in the same amount of brick, but refusing to furnish them the necessary amount of straw, we are filled with indignation that a monarch, even of primitive times, should be so unreasonable and heartless. Yet in substance, that is what the Southern Presbyterian Church is saying to the Home Mission Committee and to us, the members of the faculty of Stillman Institute. "Go ye and educate and train the colored youth of our Southland, and turn out preachers and teachers, leaders of their own people, that they may go out and preach the unsearchable riches of Christ, teach the youth, and lead their people out of ignorance and superstition, thus making for character and better citizenship." That's our command. And if we are to be good soldiers, we must obey to the very best of our ability. But the equipment she is giving is meager indeed.

The modern farmer says he must have cultivators, planters, mowers, binders, tractors and other labor-saving machinery if he is to be a successful farmer. The carpenter must have keen-edged chisels, planes, drawing knives; steel hammers and true squares and sharp-toothed saws, if he is to build a house that will be a credit to the builder. The blacksmith must have hammer and tongs, anvils, vises and drills, if he is to do his best work. Isn't it infinitely more important that the Christian worker who trains for life the leaders of a people, have the proper tools with which to do his work?

In order to turn out a good product, a finished product, good equipment is necessary.

Better equipment has been the cry at Stillman for lo! these many years, but it has not yet reached the ears of our people, or perhaps, to be a little more accurate I had better say *hearts*. I do not believe that the great majority of our people have the faintest idea of how we are lacking in equipment. The dormitory which houses the majority of our students is a ramshackle old building, built by the students years ago. It shows up very well in the picture. It has to be seen to be appreciated (?).

On the first floor of this building we have a study hall or chapel and two class rooms. One end of the chapel is used by the principal as a class room for his theological students, while the other end is used for a class in the Academic Department, and at times two classes, thus making three classes all reciting at one and the same time in that one room. At other periods academic students use this end as a study hall. To say the least of it, the best work cannot be done under such conditions.

The two recitation rooms are equipped with home made desks and straight-backed benches, a table and a professor's chair, and a few maps.

A few years ago our barn caught fire and burned to the ground. Some little sheds were knocked together to serve as temporary shelter for our stock. These sheds are still being used for that purpose. The barn has never been rebuilt. We have



Stillman Institute student body and faculty.

added to our farm, and our corn, forage, and other crops have increased in proportion. While our crops have increased, still we cannot say with the rich fool, "We'll pull down our old barns and build larger, that we may have room to store our goods." For where to store our crops has been a vexing problem to us for quite awhile, but now it has reached serious proportions. "Oh! for a barn, a barn, a kingdom for a barn!" Won't some good soul or souls come to our rescue?

But in spite of our poor equipment, students are coming to us. Every available room is full now and a number of students are boarding in town. But there is this great drawback. After staying a year or two with us the best students go elsewhere where they can have the advantages of a better equipment and they

are lost to us. Can you blame them? Certainly not. It is but natural for a student to want to go where he may have the best advantages.

There are only five regular students in the theological department this year and two specials, and the prospects are not very encouraging for an increase next year. The smaller the number of students the greater the cost to the Church per student to educate. Hence from an economic standpoint a better equipment will be a better paying proposition.

This in barest outline will give some idea of our crying needs. The limits of this article prohibit further argument. What are our good old Southern Presbyterians going to do about it?

Tuscaloosa, Ala.

THE KEY TO OUR SUCCESS IN CHURCH WORK.

MRS. EVANGELINE LEE.

OUR churches for the lost part owe their success to the interest manifested by the women of our church. This fact is not hard to prove.

Being the wife of a minister who has built several churches in the fields that

had no church and some of them no members, I know quite well what part the women have played in our success.

We arrived here just about a month or two ago, from a field of hard work. Since being here we have organ-



Group at Conference, Evangeline Lee in center.

ized a Women's Auxiliary on the order laid out by Mrs. W. C. Winsborough at our Women's Conference at Tuscaloosa, where I had the pleasure of attending once or twice. It has given new inspiration to our church work here where my

husband is pastor. Upon our arrival here in December the white ladies' auxiliary of the New Orleans Presbytery, through Mrs. W. K. Seago, made the manse a present of a brand new handsome cooking stove, which we needed very much and for which many words of thanks are due.

The members of the church also came out one evening and made us feel glad again with a pound meeting of nearly a hundred pounds, which were greatly needed in the pantry. Just on the heels of all these expressions of interest and enthusiasm, we are turning our faces to a new mission field which gives promise to rival the great work done in Baton Rouge.

Our field here might be a harder one to work than the one we left, but we are out looking for hard jobs. With the Lord to help us we have no place on our program where "failure" could be written. We plan to bring some demonstrations of our work up to the Woman's Conference at Tuscaloosa in September.

We ask your prayers for the Spirit to guide us to greater service.

New Orleans, La.

REV. L. J. WASHINGTON.

The Snedecor Memorial Synod and the Colored Work of our Church has suffered a very real loss recently in the death of Rev. L. J. Washington, pastor of McPheeters Memorial Church in St. Louis, Mo., a Stillman trained man who had served long and faithfully in this field.

STILLMAN INSTITUTE AS SEEN THRU THE EYES OF TWO OF ITS STUDENTS.

NOTHING is more lasting as the first impression. The writers of this little article have both agreed that the first impression that they got of Stillman Institute was the chapel singing. It is joy beyond compare to sit in the midst of the group of young men here or to stand just outside of the building, and listen to the heavy and me-

dium basses, the high and semi-high tenors and the baritones as they blend their voices in harmonious tones to such a degree that one can hardly realize whether he is only listening to a group of every-day, inexperienced students or to a well-drilled choir or concert troupe.

However, this is only one of the minor factors of Stillman—the main factor be-

ing to instill into the minds of young men of the Negro race right principles of Christian living, and to shape their lives for service and true citizenship.

Hundreds of young men have been beneficiaries of this great institution, who are now in turn serving as benefactors of their own race and to civilization in general. Probably the most interesting feature about Stillman is its broad spirit—its far-reaching arm. Altho the institute is under the direct supervision of the Presbyterian Church U. S., and entirely supported by that organization, yet it is so broad until it is just about interdenominational in reality. Recently a visitor, who is the editor of a church paper for the C. M. E. Church, Houston, Tex., accredited his success to Stillman Institute. A minister of one of the local churches told the student body that the church organization of which he is a member—the A. M. E. Zion Church—is blessed with an able Bishop, a worthy Presiding Elder, and several strong ministers because of Stillman Institute; and many of the other church organizations have been similarly benefitted. So it is, that as far West as California, and in some of the Middle West and Eastern States, as well as all over the Southern States, the light of intellectualism and Christianity is being infused into the lives of our people—young and old—thru the product of our dear old Alma Mater.

We understand that for forty-six years Stillman Institute has gone on, with uninterrupted ardor, performing its function of knocking off the rough and shaping and polishing the lives of young men for future usefulness; and to-day it is no less determined, no less sincere in the task it is performing, according to our observations.

To-day we sit with pride under professors who are thoroly acquainted with the work and with the needs of their colored brethren. As we note the interest they manifest in the students—the apt as well as those who are not so apt—and the efforts that they are putting forth for the improvement of all of us, we feel that it would be putting it rather too mildly to say their hearts are in the work. Yea, they are in the work souls and bodies, and the results are indeed gratifying.

Another feature of the work that is no less noticeable and no less applausable is the spirit of co-operation that exists. The Supervising Committee, the faculty, the matron, and the student body seem to be marching on and on intrepidly with a co-operative tune, to a better Stillman, a greater Stillman.

Indeed, the institute is particularly blessed by having such a capable and well-informed woman for matron. We believe that the economy that she practices

is not only for the benefit of the institution, but much more for the moral and physical welfare of each individual.

We believe that at no time has there been a spirit that creates such a burning desire in the hearts of the students to prepare themselves for the great duties and labors that await them as exists here now; and surely there could be no greater incentive than a thoroly consecrated faculty as is ours.

At present the institute is passing thru the most pleasant and prosperous period of its history. Rev. Paul H. Moore, who is its acting head, has proven, beyond the remotest shadow of a doubt, his efficiency and interest in the work. And, too, it can be readily seen that never before in the history of the institute has there been a greater outlook for a self-

*“Out of the wilderness, out of the night
Hath the black man crawled to the dawn
of light.
Beaten with scourges, and bound with
chains—
A beast of burden with soul and brain.
He has come through hardships, trials
and woe,
But the cry of his soul is, To know, to
know.”*

supporting farm than at present, under the management of Professor Osburn. Both the dairy and the piggery, with their thorobred stocks, and the farm with its ever green fields, show that Professor Osburn is not only a theoretical farmer, but a practical one also.

In view of the facts that we have striven to present, we can truly—

*“Lift our voices—speed it onward;
Loud our praises ring.
Hail to thee! our Alma Mater;*

Hail! All hail! Stillman!”

ALEXANDER H. JOHNSON, '21.

H. VERNON GREEN (Special), '21.

(Contrary to our usual custom, the above is published without any “editing,” as we wished to show our readers the work that is being done at Stillman. It is the only article in the Home Mission Department, which has not been “blue pencilled” to some extent, and is better written than the average contribution, in the original state.—Editor.)

STILLMAN INSTITUTE AS SEEN THROUGH THE EYES OF A VISITING COMMITTEE.

GEORGE WHITE, *Chairman of Sub-Committee on Colored Work.*

A MOST delightful day was spent at the Institute, and we had the most cordial co-operation on the part of the faculty and the local trustees at Stillman. We were shown every courtesy and every opportunity was afforded us for getting an inside view of the working of the institution.

There are three members of the faculty, Rev. Paul H. Moore, acting principal; Mr. W. F. Osburn, superintendent of the farm and also instructor in shop work and in English, and Mr. Reuben Self, instructor in academic branches.

The matron, Emma Waterfield, has charge of the dormitory and the house-keeping department. Everything was scrupulously clean and her work shows capability.

The most lasting impression that we had from our visit is the complete lack of any adequate equipment for carrying on the work of a school. The building which is used as dormitory, chapel and class room is completely out-of-date. . . . So far as class room facilities are concerned, the school is forty years behind the times, even for an only fairly well-equipped institution. The only appearance of modern equipment is in twenty-two double student desks of the ordinary high school type. These are all in the

chapel, and the other desks are entirely of the home-made variety, such as are reputed to have been used in country schools in remote communities thirty or forty years ago. That the faculty have been able to do the work they have done with the equipment in hand, can be explained only by the fact that they were Christian men, working with missionary zeal and obtaining divine favor. The results in the past have been obtained in spite of the lack of equipment.

The main building, called “the mansion,” contains the dormitory of the theological students, also the general mess hall. In it, too, there is a so-called reading room, which is absolutely bare of any comforts that would cause any person to go to it for the purpose of reading. The library, in a separate room, consists largely of books that are beyond the comprehension of the average student at the school, among them being a complete *law library*. A few of the current magazines are subscribed for by the school for the use of the students.

The spirit of the student body is excellent and the character of the students seems to be above the average. We were impressed by the willingness and even eagerness with which they undertook any part of their work.

In the shop we found a small equipment for forge work, and also for wood work. Mr. Osburn, in charge, is endeavoring to train his students in thoroughness and they show a responsive spirit.

The farm is in good condition. We find that the new land which was purchased about a year ago has been well terraced, and additional terraces are now being built to stop all washes, and we were very much pleased with the outlook for a self-supporting farm.

As to the residences of the faculty, we find that the bungalow built by Mr. Timmons during his stay is an attractive house, seemingly well built and well arranged. This house is now occupied by Mr. Moore. The oldest residence, which is now occupied by Mr. Osburn, is in good condition, but a freshening up of this building is due the occupants, for they should not have to sacrifice too much of the homelike atmosphere, and be forced to go into a bare looking place, simply because they are home missionaries.

The other residence is in fair condition.



Dormitory at Stillman.

a new roof just having been put on, but certainly it is one of the most inconvenient in arrangement that we have ever seen.

In closing our report, we wish to bear testimony to the faithful and consecrated work your faculty is doing at Stillman and also the interest that the local trustees are exhibiting in the success of the institution.

Atlanta, Ga.

Never spend much time thinking what others can do for you; that is not very important, but spend a good deal of time thinking what you can do for others.—*Ex.*

COLORED WORK—TEXARKANA, TEXAS.

REV. A. M. PLANT.

UNDER the care of the General Assembly's Committee of Home Missions, Presbyterian Church, U. S., there has been built a church and school for colored people. In this school, girls are taught to use their hands as well as their heads, and that to sin against their bodies is to sin against their souls. This training has been a great blessing to the race in this section—and not only in this section but in other sections as well, because the girls go into other places,

carrying this training with them, thereby helping others.

We are hoping to reach the place where we can buy five or ten acres of land on which to erect a shop for boys, and to give them some training in truck growing, which would be a great blessing to them, teaching them industry and thrift.

It will take about \$1,500.00 to buy the land and erect the shop. I hope some one whom God has blessed with this world's goods, who reads this article, may come to our aid.

Texarkana, Texas.



Rev. A. M. Plant and his school.

OUR SPICE BOX.

The world cannot be converted by——, nor without it. The most important factor in its conversion is ——?

The city school teacher always knew which girls had been trained—where?

Who taught one home to ask a blessing before meals?

"If you could only send some one down to teach us to read." Who said it?

It's a prayer every Christian should pray, but do we all pray it, and then try to help answer it? What is it?

Educate a boy and—finish the sentence, it's a good one.

To sin against the body is to sin against the soul. Where do they teach this?

Doubled its support of pastor, increased its male membership seventy-five per cent., raised more money in twelve months than it had ever raised in any five years, and opened a mission. Pretty good record for a year? Can your church equal it? What church did this?

A new Woman's Auxiliary. Where is it?

"After staying a year or two with us, the best students go elsewhere." Why?

We may have to thank other denominations for training Mrs. Sheppard and Louise Meade, but what helps to tie the score?

What seems to be the matter with Stillman? What are you going to do to better matters?

A man apart from Jesus Christ is scattered within his own personality. Will, and intellect, and emotion, are not working together. Christ gathers a man together.—*G. Campbell Morgan.*

SENIOR HOME MISSION PROGRAM FOR APRIL, 1921.

Prepared by Eleanora Andrews Berry.

AN INTER-RACIAL CONFERENCE OF WORKERS AMONG THE NEGROES.

Chairman, Rev. John Little, Superintendent of Louisville Mission.

Hymn—O Master, Let Me Walk With Thee.

Prayer—For God's guidance and the presence of the Spirit at the meeting, that Christ may be put first, and that all may have an open mind, and seek to discover the Christian way to help the Negro race.

Scripture—"Justice to the Gentiles." Isaiah 11:2-4; 42:1-4.

"From the Biblical standpoint, justice is something deeper than the average man's 'square deal.' It is definitely a religious acquisition. 'I have put my spirit upon him; he will bring forth justice to the Gentiles.'"

"From two great passages in Isaiah one gathers the four specifications of Messianic justice."

1. "He shall not judge after the sight of his eyes, neither decide after the hearing of his ears;" "Whose eyes and ears shall he use? Surely not those of anonymous, prejudiced rumor. He must receive 'the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and the fear of Jehovah; which shall cause him to "be of quick understanding." Only so shall he be able to "judge the poor with righteousness and decide with equity for the need of the earth.'"
2. "He will not cry, nor lift up his voice, nor cause it to be heard in the street." "The prophet is describing the mob. For one overt act of mob law a million thoughts of passionate bitterness or studied unreason are to blame."
3. "A bruised reed will he not break, and a dimly burning wick will he not quench." "Justice is never contemptuous. It is sympathetic with humble beginnings, with failures even. Note that the prophet is still describing justice, being sympathetic is only just."

4. "He will not fail nor be discouraged (literally burn dimly), till he have set justice in the earth." "From the standpoint of Christian justice, the real difficulty is not with the lagging Negro, but with the impatient nation. His light seems sometimes to flicker close to darkness; then our faith suffers a like eclipse. 'He will not fall nor burn dimly till he have set justice in the earth.' A thousand years it took to tame our forefathers; it is little more than three hundred years since the first slaves were brought to America, than fifty years since emancipation."—*The Home Mission Monthly*.

Negro Spiritual—Steal Away.

Reports on the Work by the Workers:

Stillman—Mr. Moore.

Two Students.

Mr. White, of the Home Mission Committee.

Louisville—Mrs. Lucy G. Sheppard.

Richmond—Training School Girl.

Atlanta—Mrs. Motte Martin.

Louise Meade.

Reports from the Colored Churches:

Rev. and Mrs. J. W. Lee.

Rev. J. H. M. Boyce.

Rev. A. M. Plant.

Rev. G. W. Gideon.

Prayer—For the complete recovery to health of Rev. W. A. Young, colored evangelist, prevented by illness from attending the Conference; that Stillman Institute may be properly equipped, and that it may secure students who will fill up the ranks which are being depleted.

Hymn—"Crown Him With Many Crowns."

Notes: Secure new leaflet on Negro and program containing "Steal Away" from Literature Department, 1522 Hurt Building, Atlanta, Ga. Extracts from the leaflet can be used by Mr. Little in his opening talk, and in introducing the speakers.

Christianity is not something that can be learned and remembered like the multiplication table; we must practice spiritual truths if we would retain that which we have learned.—D. S. Cairns.

THE JUNIORS

THE DIFFERENT MARY.

DEAR children, I wish to tell you a story about one of the Marys. There are many, many named Mary; but this Mary is different from any I ever knew—different because God put into her heart great, big thoughts of love. This Mary about which I am going to tell you grew up like many other children have grown—out upon a great, big plantation in Alabama. In the summer time she ran through the woods, gathering the wild violets, the dogwood, and the azalea, each in their turn. All the summer months she played out in the open with her brothers and sisters and little cousins and the children of the black folk who lived on the plantation. Then when autumn came what fun there was—the fun of running through the great fields of waving cotton and then a little later watching its fleecy folds coming out of the gin, knowing all the time that soon there would be the joy of riding to town on the big wagons piled high with the great bales going to market!

Mary lived with her grandmother, whom she always called mother; and this mother she loved. O, so dearly! With a mother like this even the long winter evenings were full of joy, for when the great log in the fireplace was all ablaze, then they sat around the fire and listened to mother's wonderful stories. On Sunday evening it was always Bible stories they heard.

All these things—the play on the big plantation, the little black folk, and the great stories that her beautiful grandmother told her—were each in their turn helping to make the beginning of this different Mary. When she had grown into young womanhood she was sent away from home to attend a school in a town not far

away. There she met a great teacher, who helped God in making the heart of this Mary; for this teacher was also a Mother Great-Heart. She loved all of God's children and knew that with Him there were no differences. She knew that God meant for us all to be brothers and to share our chances with every one of His children. Many, many wonderful thoughts did this teacher plant in the heart of our Mary.

After she had finished at this school she went to a university in Alabama and graduated with highest honors in a class of four girls and twenty-five boys. The great-hearted teacher then asked Mary to come back to her school as a teacher; and in order to prepare her for this work she sent her on a wonderful trip through the North and asked that on her way she should stop at a Y. W. C. A. conference in North Carolina. One night at this meeting Mr. Robert Speer was speaking to the young girls about choosing God's best. It was then and there that Mary decided in her heart that she would have God's best and would follow wherever He led. She little dreamed then what His best would be or where He would lead. A little later she signed a card promising to be a foreign missionary.

She taught school for a number of years, and two of these years were spent in her own little home village. It was during that time that a great big new thought came into her heart. She was at home, out on the plantation, one Christmas Eve, and her uncle came into the house with a very troubled look on his face. "Do you know," he said, "that there is not a sober man nor woman on this place to-night?" The words struck her heart like a sharp sword. She was almost stunned as this thought came run-

ning through her mind: "Could it be that I am planning to serve the people away across the sea, and in my own loved Southland and right here in my very home are those who are so lost in sin?" She felt that she could not bear this, God's testing of her. It looked so wonderful to go away, but what of those black folk? What would people think? How could she serve just these?

Then came another thought: "I am not fit to carry God's message of love to people across the sea unless I can take it to the needy ones at my own door." It was then and there that there was born in her heart a great love for God's Negro people that has grown and grown until she is a different Mary from any other Mary that I know in all the world. By and by there came the glad day when she stood before the missionary women of our Church and told them of her great pur-

pose to do God's will, and they promised to stand by her while she went out to face this hard task and to face the prejudice of many of our own white people who do not yet know that these Negro people are their truly, truly brothers.

For seven years Mary has been serving our little colored brothers; and all the time this love for them has been growing, because as she has come to know them she has come to know how many of them suffer because we are not kind. And she has learned that our wonderful Jesus Christ is in the hearts of so many, many of them, making of them great men and women. She has helped many of them, and many of them have helped her. She has learned the great lesson of love and kindness and reverence for every human child of God.—*The Young Christian Worker.*

JUNIOR HOME MISSION PROGRAM FOR APRIL, 1921.

Prepared by Eleanora Andrews Berry.

CHILDREN IN BONDAGE TO SIN AND IGNORANCE.

1. Hymn—Out of My Bondage.
2. Prayer—That our Church and country may strike the shackles from all children in our land, of all races, and that all may be taught of Christ, and trained to be useful citizens.
3. Scripture—Acts 10:9-16, 30-35.
4. A Trip Through a Negro Slum in Richmond.
5. The Story of the "Different Mary."
6. A Conversation Between Two Boys.
7. A discussion about how little children can help the Negroes in their own town.
8. Something about our own Colored Work.
9. Prayer—That our Church may see the great need, and increase its Home Mission gifts, so that the Committee

may give Stillman its sadly needed equipment, that more and better Negro ministers may be trained.

10. Hymn—Bring Them In.

Notes: Hymns are from Life and Service Hymns.

6. Write Literature Department, 1522 Hurt Building, Atlanta, Ga., for pamphlet containing this and also some figures on Negro Education, which should be displayed and explained, and for new leaflet, "Thinking Black" in America. Under No. 7, have some one tell what W. E. DuBois has said about the child. Also show how kindness and Christian consideration really help the Negro race by convincing them of the sincerity of the white race, and by setting a standard for them.

NANA, THE MOTHER OF THE MISSIONARIES.

W. C. JOHNSTON.

WHEN I had been in Africa just a few weeks, not long enough to understand the native language, an old woman came to me and tried very

hard to talk to me. I took her to my co-worker, Dr. Johnson, and asked him to tell me what she wanted.

The doctor said, "She says that Dr.

Good came to Efulen and he was her father.

"Then Dr. Good died and Mr. Kerr became her father. Now Mr. Kerr is leaving Efulen and going to Elat, and she wants you to be her father."

I said, "Tell her that I will be her father and she will be my mother."

Some fifteen years ago there was an uprising of the natives against the German government. The people were on the warpath. The schools were closed and most of the work at the mission was at a standstill. But as the people close by the mission station had not joined in the uprising, we were still able to have a Sunday morning preaching service. It was my custom on Sunday afternoons to go back a few miles and hold a meeting among a people of another tribe. But this tribe was in the war.

One Sunday morning after preaching, the elder of the church came to me and said, "You mustn't go back to preach to the Esamndik people this afternoon for they have said they are going to kill you."

"Oh, no, Ndongo," I replied, "they will not do that."

"But, you do not know these people. I was born here and my wife belongs to that tribe, and I know what they will do."

Then Nana, the old woman we called mother, came to me and begged me not to go. She said, "If you must go, I am going with you." But I would not agree.

It did not seem to me that there was any danger, as the Africans are ready talkers and often say things that they never mean to carry out. I went back among those people that Sunday afternoon as usual, and they denied that they had ever said that they wanted to kill me. I became so interested in talking with them that I did not notice how late it was getting, and before I reached home it was getting quite dark along the path.

Just before reaching the village at the foot of Mission Hill whom did I meet on the path but Nana. And behind her a string of men armed with their old flint-lock guns. She had gathered a company of men, and she herself was at the head of them, coming to rescue me from the people who had said they were going to kill me. Nana ran up to me and threw her arms around me in truly mother style.

For some fifteen years, old Nana lived to call me father. And not only I, but all the missionaries, called her mother. And she was truly a mother to us all as long as she lived.—*Over Sea and Land*

A REAL EASTER RABBIT.

MRS. ROBERT KNOX.

I WANT to tell you boys and girls in America about the nice Easter rabbits that we have in Korea.

Tuesday morning after Easter Sunday, my eight little pupils were very much excited over the fact that old Mrs. Easter Rabbit had not yet visited their homes, nor the schoolhouse. Almost immediately upon assembling for our regular school work, one little wide-awake lad

suggested that they each be allowed to write to Mrs. Rabbit and tell her just how many eggs they each wanted, and the color that they liked best.

Since this seemed to be right good subject matter for an English lesson, the plan was soon heartily agreed to. In a few minutes, eight little notes were carefully and neatly written and addressed to Mrs. Easter Rabbit.

At recess, the children scampered up the hill, just back of the schoolhouse, to hide the notes in such places as old Rabbit would be surest to find them. Some were pinned to leaves and branches of trees. Others were tucked snugly away under grass or moss. When the last one had been hidden the children returned to the schoolhouse and sat down on the steps to await further development of Mrs. Rabbit's plans.

But scarcely had they made themselves comfortable, when all of a sudden eight little mouths flew wide open, and sixteen eyes grew big and then bigger, for right before the steps sat old Easter Rabbit herself, with her long ears pricked up, to catch any gossip coming her way.

Such yells and shouts as went up from this merry bunch! Pretty soon old Rabbit caught the excitement too. And away chased Rabbit, children and all, up the hill. Some went tumbling over the others and some jumping straight up and down.

I am sorry to say the very last thing that we saw of good old Easter Rabbit



The school that was visited by a real Easter Rabbit.

was her white tail, as it disappeared beyond the hill. Even though old Rabbit ran fast, she must have read those notes, for in the afternoon pupils, teacher and a few friends of the compound climbed the hill, and in almost every bunch of grass and beside almost every old stump were found the most beautiful colored eggs. Now if old Easter Rabbit did not put those eggs there, who did?

Kwangju, Korea.

“YOU’RE CARRYING A COON.”

W. C. JOHNSTON.

ONE evening I sat listening to an elder of Elat Church preaching to a crowd of people in the village street. He said:

“I want to tell you a story. Once there was a boy who went into the forest to find a piece of wood to make a handle for his axe. After going far he found just the piece he wanted. He cut the stick, and with a vine hung it on his shoulder and started for home.

“He had gone only a short distance when he found a little animal called a ‘zo’e.’ It is an animal a little like the coon in America. He picked up the coon, and with a vine hung it on his shoulder. As he went along the path a squirrel ahead of him began to chirp,

and it seemed to say, ‘You’re carrying a coon, you’re carrying a coon, you’re carrying a coon.’

“The boy said, ‘What if I am carrying a coon?’

“Pretty soon he began looking about him and wondering if he was really on the path that took him home to his village. Ahead of him on a log he saw a little squirrel sitting, and it said, ‘You’re carrying a coon, you’re carrying a coon.’ He looked at the path more closely and said to himself, ‘I do not really believe that I know this path.’ The squirrel just ahead of him chirped, saying, ‘You’re carrying a coon, you’re carrying a coon.’

“After a little it began to rain, and as he shivered in the cold rain, he said,



Janie Christine Clark, Chunju's Champion Tennis Player.



This is the way the little children at Bibangu play at being grown-up hammock men.

Elizabeth McKee and Winifred Kellersberger with their native play fellow.



This is the McKee home. Don't you think our missionaries need new brick houses?

'I wonder if this coon has "hoodooed" me that I cannot find my way home?' The squirrel just ahead of him said, 'You're carrying a coon, you're carrying a coon.'

"'Oh,' said the boy, 'it must be this coon that is bringing me bad luck.' He loosed it from his shoulder and threw it down beside the path. He had gone only a little way when he thought he heard somebody in the distance. 'Why,' he said, 'I was almost home and I threw away the coon.' Back on the path he went and found the coon and hung it on his shoulder again.

"As he once more started for home he heard the squirrel saying, 'You're carrying a coon, you're carrying a coon.' And as he went on the path became more narrow and less used. It began to get dark.

"He thought of how cold and dark it would be sleeping away out in the woods without any fire.

"Again he heard the squirrel saying, 'You're carrying a coon, you're carrying a coon.'

"Now, he said, 'I know it's this coon that's keeping me from getting home to-night.' He loosened it from his shoulder and threw it into the bushes.

"But he had not gone far when he heard a noise. He stopped and listened. 'Why,' he said, 'I believe that is some one chopping firewood. I must be near the village. Too bad to leave that coon.' Back he went and got the coon. But as he fastened it on his shoulder he heard the little squirrel saying, 'You're carrying a coon, you're carrying a coon.' It rained harder and the night came nearer.

"What a fool I am to try to get home with this coon that is bringing me such bad luck!' he cried. He took the coon from his shoulders and threw it as far as he could into the bushes. Once more

he started for home. The squirrel was quiet now. Just ahead of him it was lighter. As he reached the light he walked right into his home vilage.

"His mother said, 'What has been keeping you? Why, I have had a good supper cooked and waiting for this long time.'"

The preacher said to the people sitting round him in the village street: "We are on our way through this world going

back home again to 'God's Town.' (The people call heaven God's Town.) Some of you have picked up things in this world that you want to take with you to God's Town. In your heart there is a voice saying, 'Throw it away, throw it away.' Unless you pluck sin from your heart and throw it away you will never reach your Father's town."—*Over Sea and Land.*

JUNIOR FOREIGN MISSION PROGRAM FOR APRIL, 1921.

Arranged by Miss Margaret McNeilly.

TOPIC—AFRICA.

Song—Hark, 'Tis the Shepherd's Voice.

Lord's Prayer in Concert.

Minutes.

Roll Call—Answer with the name of a station in our Congo Mission.

Business.

Collection Song.

Offering.

Scripture Reading—Repeat the Second Commandment in Concert. (Ex. 20:4-6.)

Prayer for the Children of the Congo, and our missionaries who labor with them.

Quiz—What do you know about the Congo?

Story—Nana, the Mother of the Missionaries.

Story—"You're Carrying a Coon."

Incident—A Real Easter Rabbit.

Song—Selected.

Close with the 23rd Psalm in concert.

SUGGESTIONS.

Have the children *tell* the stories as though they were the missionary who had the experiences.

Review the children on the Congo Mission. Have them look up items of interest about the people, the customs, and religions, and the country.

Ask the children to learn the second Commandment, before the meeting, so that they can recite it in concert.

Pray earnestly for the children of the Congo, that they may be brought early to a knowledge of the true God.

CHILDREN'S WEEK

APRIL 24-MAY 1

Send to Sunday-School Department, Presbyterian Committee of Publication, Richmond, Va., for the following free leaflets:

"Leaflet on Arrangements."

"Children and Family Worship."

"Children and Their Sunday-School Lessons."

"Children and Motion Pictures."

"Children's Story Hour."

"Children's Week Exhibit."

FOREIGN MISSIONS

Box 330,

REV. S. H. CHESTER, D. D., EDITOR

NASHVILLE, TENN.

MONTHLY TOPIC—AFRICA.

In order that the leaders of The Survey and our society workers especially may have the best possible presentation of the present situation in the field of our great Congo Mission, we gladly surrender our editorial space for this issue to the following illuminating article by Mr. Crane and to the Annual Letter of the Mission.

THE POSSIBILITIES OF THE BALUBA PEOPLE AS AN EVANGELICAL FORCE.

REV. C. L. CRANE.

MANY people are resting under the spell of the false philosophy of that rather vulgar expression, "All coons look alike to me." If we must recognize the existence of many strata in Negro life in America, how much more must we recognize that the strata in the natives of Africa are as manifold as the over eight hundred languages themselves. So in thinking of and studying the work of your Congo Mission, never forget that your missionaries are not simply working with black people of a more or less homogeneous type; they are dealing with people of many social and moral differences, and have a less simple problem than might be imagined.

It is impossible in our brief space to go into full details, but I would point out some general characteristics of two of the three great tribes who come within our zone of evangelization, and dwell in particular on one of these tribes whom we call the Baluba. There is a fourth tribe which also comes within the same zone, but as they are a mongrel tribe, formed by a coalescence of the Baluba and Lulua, we shall treat of them in connection with the latter. This tribe is that of the Bena Koshi, who took their name from Koshi, a great chief who brought several sub-tribes of the Baluba and Lulua under his

chieftainship, thus they were called "The people of Koshi," the word "*Bena*" meaning *people of*.

Taking them up in the order of the lay of their country, we find the Baluba people the most complex of the three tribes. They inhabit the section between the Lulua and Sankuru rivers, in the apex of the angle made by these two streams. They are being reached from our station at Bulape, which lies somewhat on the edge of the Bakuba proper and in the heart of the Big Bakete, one of the subdivisions. They comprise the Bakete of two branches, Bashobo, Bakele, Bankutu, Batwa, Bangende and Bakuba proper, each one with its own distinctive tribal dialect and tribal peculiarities. But they are united in a more or less homogeneous nation behind a chief called the Lukengu, a term applied to him as we apply the term *Emperor* or *Kaiser*. And while they speak their tribal dialects they have also a court language called *Bakuba*, which is used in inter-tribal communication.

Speaking broadly, the Bakuba are industrious, their articles being much in demand among the other tribes. They are artistic in their embroidered cloths and carved implements. They are also more conservative than any of the three great

tribes. Their conservatism is somewhat relieved by the apparent eagerness of the Big Bakete for the white man's ways and the white man's religion, but up to the present the work of our missionaries among the Bakuba has been that of siege work in breaking down the barriers of ancient superstitions and customs.

The Lulua, like the Bukuba, have many subdivisions, but they are far more homogeneous than the Bakuba and speak practically the same language throughout their territory, which lies in the Lulua Valley. According to tradition, the Baluba and Lulua sprang from one ancestor, Mutombo, who came from the east. Their various subdivisions are simply families or clans that left the larger family as contentions arose, or as conditions of living made it necessary to seek wider fields for expansion.

But the Lulua, speaking broadly again, have departed very widely from the Baluba in many respects, except the language, which is practically the same. They are not nearly so industrious, are more unstable, and are smaller in stature than the Baluba. Their women are slaves, their customs are degraded, and they eke out a scanty living by hunting and fishing, while the Baluba are great agricultural people. They have proven accessible to our gospel teaching, however, through which many Lulua villages have been transformed into industrious and morally clean communities.

The Bena Koshi are closely related to the Lulua in stature, customs and language, but they have more in common with the Baluba in industry. On the whole, they are very industrious and their houses and villages are neat and clean. These people are being reached by Mutoto and Lusambo Stations, while the Lulua are being reached through Luebo, Mutoto and a substation at Luluabourg.

The Baluba people are in many respects the most remarkable people of the three great tribes already mentioned and we may even extend the statement to all of Central Africa. The term *Baluba* is a term applied by outsiders, doubtless the

Arabs, who inhabit what are now known as the Districts of the Katanga and Lomami, and parts of the Sankuru District. The fact that their language is spoken with some tribal changes as far south as the eighth parallel, and as far east as Rhodesia, would tend to link them up with other Bantu races that inhabit the British domains to the east and south.

They have a remarkably flexible language. The Lulua, being next of kin, speak it with some peculiar idioms and tribal changes just as Americans speak a somewhat different English from their British cousins. The Big Bakete in the Bakuba country speak it because they must have been originally a Baluba tribe. Those who know the situation to-day believe that the day is not far distant when the Bakuba themselves will speak it, thus making it possible for the missionaries to use one language and literature over the whole great field covered by our mission. We can see, therefore, that just as the missionaries of the first century of the Christian era found Greek a ready vehicle for their propaganda among the people of that time, the missionary in the Kasai to-day has a distinct advantage in this Baluba tongue. The gatherings at markets, tribal inter-communication and inter-trading made possible by police protection of the Belgian Government, and the drafting of laborers from every tribe in our district for the various commercial and mining companies are all contributing towards the melting together of their several tongues into one.

The Baluba present another great possibility in the rich and fertile country that is theirs. That particular section in which the greater part of them are gathered, is the most fertile and productive of all the rich country of the Kasai, Sankuru and Lomami Districts. This constitutes for us at once an opportunity and a danger. It is an opportunity because of the potential herds of cattle, crops of corn, cotton, tropical fruits and produce that can be raised there. The danger lies in the coming of the white man to exploit this country, and make the task of



A typical Bibangu hut, about the size of a haystack.

the missionary infinitely harder by his Christless civilization.

Again, the Baluba are a true example of how a great land makes a great people. They are large of stature, strong, virile and intelligent. On this account they are much in demand as workmen in the various European industries. They are recruited in large numbers for the diamond mines of the International Society of Forestry and Mining, and for the various posts of the Lever Brothers Oil Company, manufacturers and refiners of palm-oil. They are found as far north as Stanleyville on the Upper Congo; as far south as the Rhodesian border; as far east as Tanganyika and the border lakes; and as far west as Boma, capital of the Belgian Congo, and Portuguese Angola. Their strong character has made its impress on the tribes in these sections, and wherever one finds them he finds them standing out in contrast to these tribes because of their superiority. A missionary's little girl was speaking to her native nurse in the native tongue of the Baluba, as they were stopping at the hotel in Thysville, nearly a thousand miles from Luebo. One of the bed room servants heard her and at once made himself known to us as having come from the region around our station at Bibango. So they have become recognized as su-

perior laborers, and their wander-lust has scattered them over the whole country.

It can be seen at a glance what an impetus this would give to the evangelization of the Congo if the Baluba could be evangelized. Wherever they go they carry the religions, pagan or Christian, with them. Catholicism has been propagated by them in most of the centers to which they have been drawn because our Church was not quick enough to seize the opportunity of going to the very heart of their country instead of working on the border and with the scattered tribes that gathered at Luebo and Luluabourg. Protestant natives from Luebo have carried our religion into Dima, the headquarters of the Kasai Rubber Company; into the Kwangu, where they are working for Lever Brothers; and down to Kinshasa, where they are gathered in large numbers around the large refining plant of the latter company. The Commissioner at Kinshasa called our evangelist to him one day and for his encouragement said to him, "If all the natives in Kinshasa were as orderly and law-abiding as the natives of the Protestants, I could abolish my police force." Missionaries of the Baptist Missionary Society in the same place have given similar testimony.

We desire to mention in the last place one great trait of the Baluba, namely, their qualities for leadership. The best of our evangelists, all of our pastors, and most of the officers in the native church have come from this tribe. There are also many fine leaders and evangelists among the Lulua; the Bena Koshi have especially furnished us with splendid men; but the great majority of the men who are in the forefront of the Church to-day are Baluba. These, as we have already suggested, have been drawn from the scattered tribes around the stations of Luebo, Mutoto and Lusambo. Bibanga is in the very heart of the Baluba country and therefore taps the great evangelistic reservoir. As yet there is no mass movement toward the gospel at Bibanga as there has been in the other stations. The Baluba in their original villages have been hard to win because of

their fear of a Catholic State. The greatest chief in that section actually threatened the life of one of the native evangelists who went there with the gospel. But now that they have been assured of protection in their religious rights, they are throwing open the gates of their villages and the demands for men cannot possibly be overtaken by the supply. In some cases the demand comes from a mercenary motive, in others it is a real desire to throw off the yoke of heathen idolatry and superstition for the greater liberty of the gospel.

As one stands on the hill of Bibanga from whence he can see the smoke of hundreds of villages rising from the Lubilashi Valley, he watches the beautiful Lubilashi River winding down from the mountains like a silver thread as it rushes over the falls and rapids to join the Bushamai in forming the Sankuru. He follows in vision the Sankuru as it empties into the Kasai, and the two great streams augmented by many smaller ones, pour a tremendous volume of water into the Congo. He follows farther the Congo as it widens into Stanley Pool, fifteen miles across; narrows down as it flows through the narrow gorge of the Crystal Mountains; takes the leap over the falls and cataracts in this gorge and finally emerges in one of the mightiest streams of the world, coloring the waters of the



The mud and grass pharmacy at Bibangu.

ocean for miles at sea. Thus the Lubilashi has in a sense colored the waters of the mighty Congo and the still mightier ocean; and in the Lubilashi we have visualized the possibilities of the Baluba. Leave them to ignorance and pagan superstition or allow them to become a prey to the false religions, the lust and greed of the white man, and their life mingling with that of other tribes will so color them as to make the Congo a hell of vice. Bring them to the Christ who maketh all things new and they will so color the religious life of the people, will so purify it and ennoble it, that the Kingdom of Heaven will have come in the Congo.

ANNUAL LETTER OF THE CONGO MISSION FOR THE YEAR 1919-1920.

REV. W. M. WASHBURN.

WE WISH first to record our gratitude to God for His leading our mission successfully through the joys and sorrows, the successes and disappointments of another year. Our work has been seriously hindered during the last four months because of the lack of francs in the country. The Government had no francs and therefore we of the mission could not obtain them for our drafts. This has caused us to retrench in many regards and has worked quite

a hardship on some of our people. It has made itneration impossible and therefore has hindered the work of the evangelists in the villages. Also the lack of salt coming at the same time has been a serious hindrance to the work. In fact, all articles from Europe or America have been seriously delayed in shipment, so that goods ordered more than a year ago have never reached the field. We, the missionaries, have come to the place where we have almost forgotten the taste

of some of the "necessities of life," and yet we are still living. But how good they will taste whenever we see them again.

MISSIONARY FORCE.

Our force has been so depleted this year, that we have often wondered if we had any force at all. Consider the fact that four years ago this month there were fifteen male missionaries on Luebo Station alone, and to-day that is all we have on the entire mission. Of course the work is hampered when five men try to do the work that has taken fifteen, and every one of them thought that they were busy missionaries at that time. To-day we have five men at Luebo and in one week two of them must go on furlough, so three men must try to do the work that fifteen men were doing. At another of the stations, there has not been a missionary itineration made for two whole years. One man unaided has had to hold down that station. In all, three of our five stations have for at least half of the year been left to one man. And this condition is going to exist from time to time here on the field, unless missionaries come to us, not by the ones and twos, but by the score. We are somewhat relieved temporarily by the news that others are coming. We are thankful unto God and the Church for these, but we cannot help but wish that they might have been born quadruples.

INDUSTRIAL-CONSTRUCTION.

The industrial work of the mission has gone forward in many respects. The Carson Industrial School at Luebo Station continues to teach the boys to make many useful articles from lumber and to run the saw mill, for the superintendent reports that now he turns the saw mill over to one of his graduates and that the missionary has only to supervise his work. Truly this native could not run the mill alone, for he would not be able to make the necessary repairs and to handle the workmen without the help and oversight

of the missionary. The shoe department is tanning its own leather and repairing shoes for all the people in this part of the Congo. Trade comes to them from as far as one thousand miles. Here again the head of the department was trained in this school and does first-class work in his department. He has a class of five boys under him and is teaching them this work. In all, the school has one hundred boys under instruction. One of the graduates of this school is now the carpenter on one of the other stations and he regularly brings the tithe or his wages to the Church. He has been taught not only to work with his hands, but that he must work for the Lord as well. How different this is from those trained in the other school of this region, who spend their incomes in riotous living.

BUILDINGS.

The old stick and mud buildings are fast disappearing from the mission, for they of themselves have come to the conclusion that they are not wanted, so they are falling down and the ever-present white ant also has heard the good news that the ladies of the church have attempted and accomplished the task of furnishing better homes on the mission. So the white ants have formed themselves into a wrecking crew and are literally slaying the old buildings. When our builders come, we are going to have better buildings, but in the meantime some of the men who ought to be giving their time to the teaching and evangelistic work have to attempt to span the gap between the old and the new and put up some buildings; for we have no caves in this country, so we cannot live in caves. Three buildings are now in process of erection. The Agricultural School of the Mission had to be closed entirely for the year, for there was absolutely no man that could spare even a part of his time to this work. We feel that this will probably hinder the progress of the Church in the way of self-support. For this is of necessity an agricultural country and unless we teach them some better way than the wo-

man and the hoe what can we expect of these people? To carry this Church indefinitely with outside funds means that we will pauperize the Church and in that way stamp it with failure for years to come. But so long as the native woman scratches a little patch of ground and raises only enough corn and manioc for her family, and even this often not being sufficient, we cannot expect the native church to go forward. We only hope that this school may be reopened in the near future and that men and funds for its establishment on a permanent basis may be provided.

SCHOOL WORK.

This is probably the worst neglected department of the mission; we have no educational men. Our ladies are doing a noble work and God has blessed their efforts in the past in a wonderful way. But their homes, the tropical climate, the woman's work all tend to hinder them from giving their entire time to the work of the schools. The teaching force consists of nine hundred and eighty-nine teachers, many of whom know very little about how to teach. A mob of nineteen thousand five hundred pupils, from five-year-olds to gray hairs, come to be taught at the blowing of the trumpets and the ringing of the bells and the beating of the drums. We have to use all means to let them know that the hour has arrived, they have no clocks except their stomachs, which work only when hunger time comes. But this mighty mob is now beginning to break into step with civilization; it is a moving force and we must lead it aright. Allen, of Luebo, writes: "They come, old and young, they come without truant laws, parental discipline, or public opinion; they come, led on by a hunger within." What an opportunity for educational men who are wanting to invest their lives. Some one has said that the average educational man uses the class room as a stepping stone to something higher and better. How true this is we do not care to discuss. But if you

are looking for a stepping stone to something higher, here it is. You can stand on this stone out here and lift these boys and girls into a higher and better life here on earth and into heaven itself. Again allow me to quote the report of Mr. Allen, "Our great aim in the general day schools is to teach the people to read the Bible for themselves. In the Congo we have begun to require the younger ones to read the word at least a little as a test for baptism. At home we say that the greatest thing is to teach the people to love the Bible. It is the same out here, but it means more. It means: First, to teach them to read the Bible; second, teach them to understand it; then His Wooing Spirit can win them to its wonderful pages." Again some one has said that a college consists of a log with a student on one end and a professor on the other. Out here we have many colleges according to this definition, so far as the log and student are concerned, for so far we have little else to sit on but logs, and not even logs sometimes, but small sticks. At one of our stations the school has outgrown the church shed and some of the class rooms consist of nothing but four poles planted in the ground and cross sticks tied about six feet from the ground and palm branches put on these to stop some of the heat of the tropical sun. The benches are small poles about four inches in diameter. There is not a school desk on the mission at this time. Also there is but one permanent school building and that one is at the Luebo Station, but it is not yet completed. In most instances the church shells are used for the schools. Here again the work of the mission is handicapped by the lack of builders.

WOMAN'S WORK AND GIRLS' HOMES.

In this, as in all heathen countries, the reaching of the women is one of the hardest problems of the missionary. After so many years of work in the Congo we are almost ashamed that we have been able to reach so few. But we save our

conscience at least with the thought that the missionary ladies have been very few on the mission until recent years. But this year the reports from the various stations come with a snap and vigor not only in the work having been done and the attempts that have been made, but also in the plans that have been laid for the ensuing year. We have already mentioned the work of the medical department done by our trained nurses. When we realize that one group of women at Luebo have already taken the support of a native evangelist and are planning to lay violent hands on another in the same way; when we hear of the annual meeting of all the evangelists' wives instituted at Bibanga; also of the village organization work among the women of Mutoto; and the glowing reports of the way the women themselves held to their meeting during long months of absence of a missionary lady in Lusambo field, and also that more than eight hundred of the hard-hearted, sin-cursed Bakuba women are now enrolled in the Catechumen classes of the Bulape field; truly our hearts are happy within us and we are especially thankful to God. It has been said that you cannot lift a people higher than their women. And the very truth of this statement makes this one of the most important features of all our work.

But the main hope lies with not the older women, they, we are sorry to say, seem too hardened to be radically changed, but this hope lies in the girls. And here the three homes already established on the mission for girls and the plans to establish two more, indicate that we are taking the step in the right direction. All of these homes are new, but the one at Luebo, where Miss Fearing served so long and faithfully. Her girls are known by their faces and attitude in all the villages in which they are to be found. And this home is still carrying on in the same old way. The girls are taught to do all their work in a better way, so as to give them time whenever they go out to the villages to do Christian work, as well as to do their own work. They are taught to

read and write, and above all, they are taught to love the Master. We can only wish that climatic conditions were different and that our ladies could then the better execute this all important work.

MEDICAL WORK OF THE AFRICAN MISSION.

The Medical Department is the most unpopular department of the mission until we get sick, then we flock to it, both missionaries and natives. We wish that they would be forced to go out of business for the lack of patients, but it seems that so long as we mortals are under the curse of sin we will need our doctors and nurses. The trouble is that they cannot possibly reach all the suffering that comes to our eyes. From every station of the mission comes the word that those of the Medical Department have more work than they can possibly do. Also this year we have had the calamity of a fire in the pharmacy of the hospital at Luebo and practically all the medicines were lost. The building was seriously damaged, but the walls were so well built by Mr. Hillhouse that they stood the fire. However, the Colonial Government came to our rescue in the way of medicines and also the diamond mining company in our region, so that the work of the hospital was stopped for only one day. In all, this department treated sixty-six thousand five hundred and forty-five people during the year. This amount of work could not have been done except that the natives have been trained to do the most of the routine work. Dr. Stixrud, of Luebo, is holding a class for medical assistants. He has ten in this class. One of a former class is here at the head of the native nurses in the hospital and the most of the reports and records are kept by him under the supervision of the missionary. He also does a great amount of the minor surgery. Another of this former class is in charge of the dispensary at Lusambo Station until the arrival of a nurse or doctor for that station. Others are work-

ing with the doctors of the mining company.

Here as in all departments the stress is that a missionary ought not to do what he can teach a native to do. But when we pass out through the villages and see the blind and halt, the sick and dying, we wonder if we will ever be able to give these, our brothers, the mercy of medical attention. We simply cannot unless we get more recruits for the medical departments. We have not reached the adequate working force by far. Again we must stretch out our hands to the medical men of America and to those noble women who did such heroic work in the war-ridden districts of Europe and beg of them to hear the moans and cries of a helpless people in their dire distress. If you could but realize the way these mothers stuff their young babies with heavy food and the awful rate of mortality among the children, and then see the work done by our nurses in holding mothers' classes and teaching them to clothe the child and not to kill it with heavy food before it is a week old. You might say, "But do they not know better?" No, they do not. They very seldom, if ever, desert their children and are sorrow-stricken just like mothers of America when the little ones pass away from them. Especially might I mention the work of Mrs. King along this line and the fine results that she is securing; also the work of Miss Fair in teaching the people that an orphan child can be raised with goat's milk. Her influence in breaking down the reserve and prejudice of the Bakuba people has been inestimable. Here is indeed a tremendous opportunity for service. We need you, we need you greatly to help in this work, these people need you and your wisdom and tender hand in their suffering. Will you not ask the Lord if possible if this may not be your nook in his harvest field? May the Lord of the harvest lead you aright in this decision.

TRANSLATION.

While it is true that our man whom we have set aside for the translation of

the Bible into the Baluba-Lulua tongue, has been on furlough the entire year and the actual translation has been at a standstill, yet he has been busy reading proof, etc., in connection with the publication of the entire New Testament and five books of the Old. So, at last, these people are to have a good portion of the Bible in their hands. The work of translation into the Bakuba tongue has been resumed by Mr. Wharton, and he hopes to finish the International Sunday School lessons in but a few more months. The Bakuba people have never had any portion of the Bible printed in their language except a few of the parables. They often come and ask how much longer it will be before they get the word of God in their own language. This work has been hindered because the man in charge has to divide his time to other work and oftentimes this other work is so urgent that it requires all the time and the translation stops.

BIBLE TRAINING SCHOOLS.

There are two of these schools on our mission besides several preparatory schools. In all, these schools have four hundred and thirty-four students in preparation for the ministry. Here indeed is the heart of the work here in Congo. We, the missionaries, can never hope to evangelize this country. We must of necessity and also for expediency depend on these young men to come to us to be trained and then go back and teach their people the old, old story. These students are not trained to think that they are too good to work with their hands. We have secured plantation rights from the Government and these students spend a part of each day with the knife and hoe tilling the soil and raising a food supply for themselves. They raise about seventy acres of corn each year and almost as much manioc. This has greatly reduced the cost of the school and also has reduced the demand for food supplies in the immediate section. If we only had the men

to rightly man these schools, we would soon have a better trained ministry, and the evangelization of this field would be hastened. There are but few villages indeed in this whole region where they are not begging for the gospel. In one section alone there is now a waiting list of more than fifty villages, some of whom have already built their church and home for the evangelist. The teaching of these schools is done in the crudest kind of temporary buildings and the students are housed in but small temporary buildings. Here is a place to invest some money in buildings that would allow these missionaries to do their work more efficiently and this money placed in good permanent buildings and equipment would continue for generations to shine forth as the morning sun. Thousands of young men will come here and go away again better equipped for teaching the love of Jesus to this benighted people. Just at this time one of these schools has to be placed in the hands of a new missionary, alone, for we have no one else to help him. We do indeed need more recruits to help us keep up with this mighty force which through the help of God we have been able to start here in the very heart of the Dark Continent.

EVANGELISTIC DEPARTMENT.

The very name of this department is probably wrong, for indeed the missionaries of the other departments are to be considered in the evangelistic work as well as those of this department. But we call it thus for it has direct contact with the evangelists and the native church. In this department, probably as in no other department, we have felt the pinch of the financial crisis of the colony. Itinerations projected and some even started had to be abandoned. Scores of the out-stations were not visited this year directly because of the lack of francs and salt. Some have insinuated that out here we have salt Christians. This year many of our evangelists had nothing with which to buy either food or clothing for

six months, and in not one instance have we had complaint even, not to mention that they would leave the work. Here, indeed, has this crisis been a blessing to us in disguise. No longer is it an open question as to what this native church would do under the stress and strain of suffering and need. They have been tried as in the fire and not found wanting. And not only were they left for months without their food or pay, but when this was finally given to them it will take in the most of instances as much as seven months' pay to buy one piece of poor calico eight yards in length. They have simply returned in the most of instances to the wearing of the native cloth made from the raffia fiber. This is indeed shame to them in many instances, for the companies about us have raised the salaries of their men to meet the high cost of living, or they have reduced the price of cloth to meet the needs of their people. So people of poorer education and standing about them have been able to keep up their appearances and our men have had shame in this regard, but they have stood true to the cause, thought we have been unable to even promise them relief for months to come. Often, when we have been talking to them and trying to show them our sympathy and how distressed we are for the situation, they have been the comforters and not we, for they have always said that they could raise themselves something to eat and that they would wear this native cloth, but that they would never desert their work of spreading the gospel. They have gone so far in instances and told us that they would work for nothing, if we were not able to assist them. Again this has been a blessing in disguise, for they have had an object lesson that at times the wonderful financial system of the white man breaks down and they are determined to be ready for the next crisis if it ever comes, and in this way the desire and agitation for self-support has had a wonderful stimulant. The slogan is self-support in ten years. This means that all the evangelists and officers of the

church will be supported by the church itself. We will continue to have to carry the burden of the schools and other work for some years ahead of that time. Wonderful strides have been made in that regard this past year in better organization and in actual work accomplished. The two pastors are supported by the native church, also in the section of the Bulape Station fifteen out of thirty evangelists are supported by the native contributions. In this section the organization has been almost completed and every Christian pledges a weekly contribution to this cause. But here again we have been seriously handicapped by the lack of Missionaries. Outstations have not been visited. The number of additions have been seriously lowered by this fact. Hundreds of people in the villages have passed their examinations and probation periods and are waiting for the missionary to come and receive them into the Church. But for these we do not worry so much. They have heard and have believed and therefore have a hope. But our hearts are heavy within us and we are bowed down with the load every time that we think of those just beyond the hills, for

whom we have assumed the responsibility, and unless we take the life-giving word to them, they will never know about it. It is for these that we reach out hands and pray to you to remember in your prayers. They are passing daily into the presence of their God, without Christ, without hope. May God have mercy upon them. And, too, may He have mercy upon us, if we fail to strain every effort to bring unto them the word. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:13-15.) We of the Congo Mission would ask that we all remember that the eternal hope of this people rests upon us, the Southern Presbyterian Church. Before the world and before God we have assumed the responsibility for these souls. What an awful responsibility that is if we fail them. But what a wonderful opportunity and source of blessing if "we run the race that is set before us."

A HOSPITAL AT BIBANGU.

Mrs. E. R. KELLERSBERGER.

ONE day in late summer a woman sat on a wide veranda just opposite a wooded mountain side and a singing mountain stream—a woman with her eyes no higher than the earth. And sitting there she wrote a letter to a member of a church that had half promised her husband money to build his hospital in Africa. The letter ran something like this: "The doctor is leaving America in a month or two. He has worked and prayed so hard for his hospital, I hate to see him disappointed at the last. Yet, only two or three thousand dollars are actually in sight."

It was true, the whole furlough had been spent in working for that hospital. Not a month had gone by that some article had not been written for the church papers, showing the need of that hospital and the pitiful lack of equipment under which the African missionary works. Not a wealthy Southern Presbyterian crossed the path that he was not prayed over, talked over, and sometimes talked to about what a glorious opportunity there was to make one's money worth while if it built a place where thousands of sick neglected could be touched for Christ and where the lives of workers could be saved.



Winifred Kellersberger.

No matter how tired or busy, no invitation was refused to show the poor stereopticon pictures of the little grass or mud sheds where desperately sick were treated, the rough wooden table, where major operations were performed.

But in all the fire of burning need, in all the whirlwind of energy and determination the Lord did not seem to be. How gracious he is to use us, and yet how easily he can set us and our plans aside and work alone in his own still quiet way. At the end of the furlough it became a necessity—not a choice but a necessity to practice medicine—just quietly to follow the chosen life work. No public life here or eager appeal to crowds! It was a necessity rather unwillingly complied with. "But how unsearchable are God's thoughts and His ways past finding out!" During these days of practicing medicine, days too busy in caring for sick to work

for the hospital, the medical missionary was called to see a little boy who was ill. The father of the boy, not a Presbyterian, not even a Southerner, but a Pennsylvania Quaker—and the doctor had a happy hour of fellowship in talking of their Lord and how he was coming again some time; and then three days later, without inquiring particularly into the conditions in Africa, without seeming especially impressed with the needs, the wife of the Quaker said, "How would you like us to build your hospital? How much do you need?" That very week five thousand dollars was given and almost immediately the second five thousand followed.

But the promise is, "Exceedingly abundantly above all that we can ask or think" and, there is a deep little root to the story that is its greatest part. Four years ago, when the medical missionary went to Africa, a few women in a North Carolina church were determined to form a prayer circle and pray for that hospital and that missionary once a week. Any woman of the church could join the circle if she would kneel down and pray aloud. There was no programme and no organization; only a few women kneeling and praying in definite prayer—every woman prayed. Soon neighborhood circles were formed till I think there are now five groups, and in each weekly gathering the women brought small offerings till about two thousand five hundred dollars had been collected (this being over and above their regular gifts). But that was only the earnest, the visible representation of the whole, for these women through their prayers as truly had their part in the giving of the ten thousand as if it had come directly through their hands.

"If thou canst believe, all things are possible to him that believeth."

Think seldom of your enemies, often of your friend, and every day of Christ.—Henry van Dyke.

CONFERENCE OF NATIVE PASTORS AND ELDERS.

By the REV. J. W. ALLEN, A. P. C. M.

THE accompanying report is a free translation of the Minutes of the First General Conference of pastors and elders, appended to the Minutes of the Mission Meeting of Nineteen Hundred and Nineteen. This conference met in October, 1919, at Luebo. It represented five mission stations with their outstations, and there were present two pastors, fifteen elders, three deacons, two teachers in evangelistic schools, two superintendents of districts and an evangelist's secretary.

The offices of elder and deacon have been known in our mission for a number of years, and conferences of various kinds have been held, but never one of this general nature before. The principal factor, perhaps, in such a meeting is the fuller development of the native church through the ordaining of pastors, which office is three or four years old. Another feature which distinguished it was the fact that it was purely native. They arranged their business, kept their minutes and had them printed. Missionaries were advised of course on important matters, but none were present at their sessions. At our mission meeting, however, their report was made the order of the day at one session, and was presented by the natives in person. There were also fuller minutes made of the conference which were printed by our native printers, and sent out as general instructions for all evangelists.

With a pastor and ruling elders we have what we call a session, with powers to accept and discipline members; the pastor also being ordained to baptize. A group of these form a Presbytery. This was really, according to the Presbyterian theory of government, an embryo Presbytery, but since it represents districts rather than villages it has possibilities of developing into a Synod or General Assembly, the representation of which comes from the Presbyters. The ideal of course

is a pastor and elders for each local church, but a great amount of training and teaching lies between us and that. That means the general education and development of the whole body.

As the *Congo Mission News* is not only for mutual encouragement but also for mutual helpfulness, I perhaps should say that the ideals set forth in the conference report are not consistently lived up to in all cases. It is only the fact that they have grasped the truth that encourages us most, and the truth shall make them free. Also some of our elders, and even one of the three pastors, have had to be removed. The latter removal not being on moral grounds was rather a painful process. These failures we believe in some cases to be due to lack of the utmost care in selection, and we believe also that the general character of those selected is improving. There are always dangers to be faced when a native church begins to awaken, and we are not unaware of this, but it has hardly reached this stage with us, and we feel much confidence in the faithful officers who stand so loyally at our backs; perhaps I should say at our fronts also, for it is really they that catch the fire from both sides. It is the road of much patience and teaching, and of a prayer that must travail until Christ be formed in them. It is not so much the failure of the native but the failure of ourselves that causes our hearts to fear. We need his life lived out in us that we might make them partakers of that life.

NATIVE REPORT.

A note of thanksgiving for God's presence and blessing, also a word of appreciation of the spirit with which the missionaries have taught the gospel in our midst; which has stood out in marked relief from that of Roman priests. The former have in humility cried, "All and

only in the strength of our common Lord." The latter have cried, "In the name of man, and by the might of this world." All praise to Him, who has in His providence here in our own village life made clear for us, His babes in Christ, the indisputable pre-eminence of the method which has followed His word. Therefore our conference resolves:

1. That we will never go forward save in prayer to and reliance upon Him.

2. That love is the only sure test of the Holy Spirit, all partiality and divisions being indications of Satan.

3. That when we go to the villages of others, we go as ministers and not as chiefs.

4. That when we go among our assistants, either socially or officially, we should go in the spirit of humility, considering ourselves lest we be tempted.

5. That in all higher matters, as well as in difficult problems, we rely upon and yield to the advice of the missionaries.

6. That we be on constant guard against the subtle temptation of the flattery of men, lest we think more highly of ourselves than we ought to think. Let us the rather, after a work well done, examine ourselves in prayer that humility may abound in us.

7. That our gifts be without ostentation and that our possessions shall not become an offence to others, even our own servants. This statement, however, must not be interpreted as condoning laziness, for, "If any would not work, neither should he eat."

8. That we rigorously condemn all lust of worldly possessions, yet we find it necessary to add a word of caution against hasty or indiscriminate condemnation of mere external appearances, for the Lord who looketh upon the heart has said, "By their fruits ye shall know" and would have us judge character by deeds and life. We earnestly beseech one another that when sins or temptations of this kind occur, if possible the fault be corrected by prayerful, sympathetic, and private teaching, rather than by law and public rebuke, recognizing as we do that conversion of the heart is necessary to correct outward life.

9. That we be mindful of the apostolic exhortation concerning doubtful disputations, yet we must continually remember that a mind just groping for the light must, if reborn, find manifold questions to ask. Thoughtless acquiescence could therefore become a greater evil than questionings, however temporarily vexing.

A TRIP OF EXPLORATION.

REV. JAMES N. MONTGOMERY. -

SINCE being out in the largely unvisited sections of our Hwaian field I have come to have a great sympathy with the monkey, especially the ones caged in circuses for children to see. On this trip we have been to some places where no foreigner had ever been before. The curiosity of the Chinese, especially small boys, to see the "foreign devil" is about ten times as great as that of our American boys to see monkeys. When we ring our bell and carry our gospel flag along the street, it takes about two minutes for the word to spread, and we are followed to the tea shop or inn by a crowd of boys, yelling at the top of

their voices. Soon the whole town is gathered, and then we can preach as long as our strength holds out to a crowd of good listeners, disturbed occasionally by the restlessness of children, who are the blessing, and sometimes the bane, of our work.

In Dzang Kia Chiao (the Bridge of the Dzang Family), we were in a little inn which had only lattice work separating us from the court. The whole court was continually filled with people, especially boys, who wanted to see the foreigner. Bright, black eyes watched my every movement as I used to watch the monkey in the cage. One thing that



These distressing pictures of the famine sufferers in China were sent us by Dr. Edgar Woods, of Charlottesville, Va. They speak louder than any words of the awful suffering and of the urgency of the need of the utmost self-denial on our part to give what relief we can to the distressed. We are glad to see that America is making a generous response to this appeal and also to those for European and Armenian Relief.

especially attracted their attention was a bright red bath robe that I wore. In China only brides and bridegrooms wear red, so, no doubt, they thought I was a foreign bridegroom.

This has been a delightful trip in spite of the natural and kindly curiosity. We first visited two large towns on the Grand Canal between Hwaiian and Baoting. In the first, Ping Chiao (Level Bridge), we were welcomed into a splendidly equipped government school. Here we spoke to the students. The buildings and beautiful garden were loaned to the school by a Chinese gentleman who thus exhibited a type of patriotism much needed in China at this time. There is much mouth patriotism, but little real sacrifice and benevolence in China. It cannot be expected until the lump has been leavened by the gospel.

I am accompanied by a Chinese Christian from Hwaiian who volunteered to go with me at his own expense. He is an earnest Christian who has worn himself almost out on this trip by continual preaching and witnessing to the gospel. He is a man of standing, having been in official position, and having scholarship. But best of all he is Spirit-filled. We have great cause for rejoicing at the prospect before our Hwaiian Church. There is a good spirit of willingness to witness as

illustrated by my companion.

I am now exploring a large territory never before worked. While we go on to the larger towns, we pass literally thousands of villages as yet unreached. It is our plan to place Chinese evangelists all over this thickly populated land, each with a field of about 100,000 people. We need about twenty such men, and at present only have five. We also sorely need another foreign evangelist to supervise the work in some large towns, and two large cities with a combined population of 260,000.

On this eighth day of our trip we have come to a large country place, Tsao Den, of 15,000 population, where nine out of every ten belong to the Hok family. They have erected large temples, in one of which we are now received as guests. As I write, alone in this upstairs room, three gilded idols are my companions. When the room was turned over to us, the incense was still burning before them, the offering of some poor worshipper. These images have a tremendous hold on the masses. Satan binding them hand and foot in the darkness of ignorance and superstition. While writing here, I've heard the scramblings and scratchings of a rat family which has its home in the stomach of one of the idols. When I told some of the Chinese of my discov-

ery, they said that my courage was great, that almost any Chinese would have thought the devil was after him, and would have gone out the door in the shortest possible time.

We will be here two days longer, and

then make our way back to Hwaiian. Twelve days of camp living and curious spectators make a few days' respite in the comforts of home very much appreciated.

Hwain-fu, China. November 6, 1920.

II. THE EMERGENCY IN KOREA.

MRS. ROBERT KNOX.

AT OUR last annual meeting, when the whole mission met to plan the work of the following year it became so evident that we could not handle the overwhelming situation that we decided to send one of our members to America to put in the S. O. S. call asking the churches to send missionaries and money to this field at once. So urgent do we feel this need to be that we are holding daily prayer meetings in the stations to ask God to send us the means of taking this nation for Christ—men and women to teach the throng of inquirers and money to enlarge the work and put up the necessary buildings. At the annual meeting every man was assigned enough territory to keep three men busy. It is like trying to fit round pegs into square holes, for try as he will one man cannot do the work of three. He will visit as many churches as he can but the others will be neglected; and a golden opportunity missed. The need for more missionaries came to me very vividly last spring when I went to the country on a short itinerating trip with Mr. Knox to a place called Sin Chong Nee. Miss Graham and Mr. Newland, of our station were already there holding Bible classes when we arrived. Miss Graham and I went through the neighboring villages in the afternoon and invited the women to church. At night the building was packed and many professed a desire to become Christians. But the next morning we had to leave, for Mr. Knox is now principal of the boys' school here and the pastor of the local church of between five and six hundred members and it is imperative for him to

be here all the time except for an occasional week-end trip to the country. Mr. Newland has charge of twenty-nine other small churches and had to go home to get a new supply of food in order to start out on another circuit. Miss Graham had to move on to the next of the fifteen or twenty churches in which she was planning to hold Bible classes before the spring was over. This year Miss Graham and one other lady missionary had the responsibility of all the work among the women in the whole Kwangju field. How we all longed to stay on and instruct those numerous inquirers, many of whom had heard the gospel for the first time. However, we left them in the hands of the Lord and went back to our other work, praying him to send out more missionaries in order that new believers might have proper instruction and be trained to strong Christian character. On our way home from Sin Chong Nee we passed through a broad valley surrounded by mountains and dotted everywhere with the huddled groups of thatched roof houses which formed the villages. As we drove along Mr. Newland said, "I could profitably spend my whole life preaching the gospel in this one valley, and doesn't it seem criminal that I have to try to spread my activities over dozens of places as large as this and really reach none adequately?" What Korea needs now is intensive work of instruction, but this can never be given so long as we are handicapped by such a scarcity of workers.

The fact that so much has been accomplished, through such inadequate means,

proves the power of the Lord and we thank God that truly much *has* been accomplished. Thirteen years ago the little church in Kwangju had about twelve baptized members. Now our large building holds an average congregation of about six hundred, and every Sunday, early in the morning, its members conduct Sunday schools in ten or twelve of the neighboring heathen villages before their own Sunday school and church services begin. When Mr. Knox took charge of the boys' school one year ago one hundred and eighty boys were attending. At the end of last school year three hundred and seventy were enrolled. When we came to Kwangju the girls' school consisted of a few little urchins gathered around their teacher on the floor studying in a one room shack. To-day over a hundred girls occupy a large brick building, but this they have outgrown and if we had more buildings many more girls could be brought out from heathenism and misery and ignorance into a joyful Christianity. The boys sleep on the floor in their dormitory like sardines in a tin, almost as many as crowd into the room. If we turn them away they will attend heathen schools and be lost to Christ.

It would do your hearts good to see the stream of white-clad, bright-faced Christians going all in one direction on Sundays, bound for church—all of whom once were miserable, superstitious, some of them criminal heathen: to see the boys and girls who have passed through these Christians schools now occupying positions of service and honor as doctors, preachers, teachers, nurses, elders and Christian business men who once were neglected, ignorant, heathen urchins; to see the three hundred and fifty lepers well clothed and housed in comfortable buildings, every one happy and at work, gardening, cooking or making their own clothes and shoes, and every single one a Bible student. When Dr. Egbert W. Smith was in Kwangju on his tour of missions, Dr. Wilson, who is in charge of our medical work, suggested that he ask the lepers some Bible questions. Dr.

Smith asked a few simple questions, all of which were immediately answered, whereupon Dr. Wilson urged him to ask some that were more difficult. He did so but still they were answered as soon as he could utter them. Then he asked the hardest questions he could think of and finally many catch questions, but he never failed to receive the correct answer. And do you realize that before these lepers were reached by the missionaries they were illiterate outcasts, spending their time summer and winter begging on the streets and sleeping on the ground, even when it was frozen? It would do you good, too, to see the hundreds and hundreds of patients who have received healing for their bodies and light for their souls in our general hospital conducted also by Dr. Wilson.

Before I close I must tell you about one of these patients who was reached through the medical work. This man was a wine merchant of Mokpo, an ignorant man and of course a heathen. His mother had an infected hand and decided to try the foreign doctor's treatment. Her hand improved and she was much impressed with the skill of the doctor, the kind treatment accorded her at the dispensary and above all with the gospel which was preached to her. She told her son all she had heard and they both began inquiring into this new doctrine and attending church. In the course of time both became converted and wanted to join the church, but their business was a stumbling block, for they did not want to give it up and the missionaries urged them to do so before baptizing them. Finally after a struggle they made up their minds to break with the last vestige of their heathen lives, gave up their liquor business and joined the church. The son moved to Kwangju, went into another business in which he prospered more than he ever had in the old evil occupation and became a pillar of the church, a good Bible student and the first elder of our Kwangju Church where he was beloved and respected by all. His wife and all his children are prominent Christians and



Soochow Christian School. Mrs. Winsborough and Miss Carrie Lee Campbell in center of group; Miss Addle Sloan, Mrs. Palmer C. DuBose to right and Mrs. M. P. McCormick to extreme right.

his daughter has married a young Christian who is a medical student in our Union Christian Medical College in Seoul. A year ago Elder Kim died here in our hospital of typhus fever. He was cared for to the end by loving hands and died a triumphant Christian death. It will be a joy to meet him again when we, too, pass over.

Yes, the work is going forward, souls are being saved and progress is being made, but suddenly, almost overnight, we find ourselves confronted with a new and overwhelming situation, an unprecedented opportunity and a huge undertaking, and we need more tools. The Koreans are reaching out for the truth in great masses and if we do not give it to them there are others who will give them a substitute for it. Haste is needed in the evangelization of this country. Civilization is coming surely and not so very slowly and civilization without Christianity is like a weapon in the

hand of a criminal turned loose on society. Because Christ has given us the great commission to go into all the world and preach the gospel to every creature it is *our* responsibility and *our* privilege to see that every one in this land is given a chance to accept Christ. Therefore, if this newly awakened land develops a Christless civilization instead of a Christ-like civilization it will be partly our fault, because through indifference we have failed to send the worker at the psychological moment when their hearts could have been won for the asking.

Do you want to know how each one of you can help, how each one of you can have an enormous share in this great undertaking which pays dividends through all eternity? It is all summed up in these four words: study, give, pray, come. Study intelligently books on Korea that you may understand conditions in this great mission field. Give freely that to thousands who want Christian education

need not be turned away from our schools to grow up in the heathenism for lack of buildings to house them. Pray earnestly that the Lord of the harvest may send

laborers into this field that the grain, ripe and ready, may not perish for lack of reaping; and come over yourselves and help us.

CHRISTMAS DAY AT MOKPO.

MRS. JOSEPH HOPPER.

YOU are just beginning your Christmas and ours is ending. It is now nine o'clock. I think I shall begin at the beginning and try to picture how we spent our first Christmas day in Korea.

Early this morning we were awakened by some of the school boys singing carols. The moon was shining so brightly that we thought it was day, but finding it was only four o'clock went back to sleep. At six we were awakened again by some more singers. The Korean school teachers of the girls' school sang, "It Came Upon a Midnight Clear," in front of our house, and a little further on, "Holy Night." They sounded so prettily sung in Korean. This is wonderful when you take into consideration the fact that these people have only known of Christmas during our lifetime. Our first missionaries came to Mokpo in 1898.

Shortly after this the activities of the day began for us. We had a sunrise Christmas tree at our home. Dr. Nisbet, Mr. Cumming and Mr. Hopper while on a hunting trip Thursday afternoon secured the tree and some holly. There are no cedar trees here, so we had to use a pine tree. By the way, Dr. Nisbet killed a deer. They also got some pheasants. At the present we have a pheasant and some venison hanging in our pantry. We decorated the tree and the others sent over their gifts yesterday. We had it at sunrise because we have such a pretty sunrise view from our living-room and dining-room windows. The sun rising over the mountains and water is always different and beautiful, especially when the mountains are snow-capped. Then, too, there were no children in the station

for this Christmas (the McCallies went to Kwangju), and we thought it would seem more like Christmas if we got up early and had a tree anyway. There were just eight of us altogether: Misses Martin, McMurphy, Matthews and Walker, Dr. Nisbet, Mr. Cumming and the Hoppers. Mr. Hopper acted as Santa Claus. We had a real good time and received very useful as well as pretty gifts. After this we had breakfast together. We did not get through breakfast until after nine although we had a very simple meal.

At ten the Sunday-school exercises began and lasted until almost two. The program was made up mostly of recitations from the Bible, the Catechism, Christmas songs and drills. The children were all dressed up for the occasion, at least they were all cleaned up. I wish you could have seen them. Some one said they looked like a bed of tulips, and they certainly did. It was a sight I will never forget to see the church filled up mostly with these children in all **their** bright-colored dresses; some with blue skirts (touching the floor, for they all wear long dresses), and red waists, or vice-versa, and others with the other bright colors mixed. Their colors are brighter, too, than ours. They say that we have such pale, faded out clothes. All were made just alike, for they have one design for old and young. All had their hair, shiny black, parted in the middle, and braided down the back. These, of course, were the school children. In the corner where we sat were other children who were not clean. Perhaps they had been to Sunday school, but I think they were the ones who had just wandered in to

see what was going on. Many of these standing behind us and sitting about our feet were dirty and ragged, and looked as if their hair had never been combed. Lots of them not ten years old, had big babies strapped around their backs. There were also many grown people and old people present who took part. Two old men (they say one was eighty), recited some Scripture. After the exercises gifts were given and prizes for good work.

At two we had our Christmas dinner at the home of the single ladies, and it was a real Christmas dinner. We even had turkey, which is a most unusual thing in Korea. A Japanese who has an American wife sent the turkey as a gift to the station. The missionaries have been very nice to his wife, and he seems to appreciate it. The turkey was such a big, nice one, too. We surely enjoyed it. After dinner we enjoyed some victrola music.

When we came out of the house sitting by the door-step was a most pitiable woman—a leper. It is heart-rending to feel that we can do nothing for them.

They are outcasts. No one will have them in his house nor touch them. There is no place to send them here. In the leper hospital at Kwangju Dr. Wilson has taken in more than he can adequately care for.

Late in the afternoon Mr. Hopper and I went for a walk. Coming back we had such a good view of the full moon rising over the water. We had been at home only a short time when some American mail came. This was indeed a fitting end to our day to have home letters to read.

Another feature of interest in Mokpo, I might add, was a dinner given by a Japanese to-night to the Japanese Christians of Mokpo. Out of 10,000 or more Japanese only twenty-one Christians could be found, showing the great need for missionary work among them.

This ends our day. We missed being at home, but we have had a wonderful day, and we are glad we can be here in a country where so much work is needed at the present time.

THE REVIVAL IN KASHING HIGH SCHOOL.

EGBERT W. SMITH.

A LETTER has just been received, dated January 14, 1920, from Rev. Lowry Davis, principal of our Boys' School at Kashing, China, containing an account of the wonderful revival among the students. I know this letter will be read with joy throughout our Church, and I trust it will quicken our people to larger gifts and more earnest prayers in order that the threatened increase of debt may be averted. The letter is as follows:

"About one month ago a small band of students and teachers made a covenant together to pray daily in the early morning for a special outpouring of the Holy Spirit upon the students of Kashing High School. This praying band continued to increase in numbers and enthusiasm. Thus preparation was made for the coming of a Mr. Chen, Chinese National Student Secretary of the Y. M. C. A. He is a

product of the China Inland Mission of Wenchow, and a model young man. He believes in prayer and is filled with the Spirit. His addresses were most powerful. Even the little boys sat for more than an hour at a time on hard benches listening with eyes wide open. At length one morning, after several days of prayer and preaching, a direct appeal for Christ was made. ONE HUNDRED AND SIXTEEN students declared for Christ. Of these 45 have been formed into two special enquirers' classes with a view to baptism within this month. In all the history of the school this is the most wonderful outpouring of God's grace. There remain now only a few dozen students out of 250 who have not declared for Christ.

"Over 200 of these are now members of the Pocket Testament League. These Testaments are furnished by the McCallie School, Chattanooga."



Yanghe, fifteen miles south of Sutsien.



In the country forty miles from Sutsien.



Keagche, six miles west of Sutsien.

The old woman seated second from the left is ninety years old and a new Christian.

SUTSIEN OUTPOSTS.

REV. B. C. PATTERSON.

THESE are some of the fifty outposts associated with the Sutsien Mission Station.

There should be 1,000 such chapels to provide one for each 2,000 peoples. It takes about \$200 to put a Christian teacher and an evangelist at one of these points for a year.

Several years ago we put an evangelist at Yanghe, a large town or city south of Sutsien. Within two years several had been gathered into the Church. Two Lu brothers were the first who believed.

They took the gospel to their aged father. This old man had been an earn-

est idol worshipper for years. He spent spare money in incense and spare time in copying tracts exhorting men to be good. He hadn't tasted meat for 30 years, so strict a vegetarian was he.

He became a happy Christian. The evening we baptized him we were sitting in a dingy inn room and a small lantern could hardly light it up. But his heart was light. He said, "For 30 years I've been as a blind man feeling on a blank wall for a door and now I've found it." A year later he died in confident hope. What a return on a \$200 investment.

LETTER FROM MR. AND MRS. WRAY.

Dear Dr. Chester:

I am happy to be able to give you the word that we are here now on the field,

the place we have prayed for so long. We had a fine trip with perfectly splendid weather, and now we are in a won-

derful climate and plenty of wonderful sunshine.

I wish to ask as to the health of Mrs. Chester and yourself. Mrs. Wray and I trust you are both well. We think of you often and always remember you in our prayers, just as we do those associates of yours there at Nashville. We want you to pray for us, that we may be guided by the Holy Spirit in our work.

We arrived here in Morelia about 9 P. M., Wednesday, January 12th. We were met at the station by a grand delegation. Mr. Ross, W. A., Mr. Morrow and Mr. Brown. Oh, these are certainly wonderful people, God's own children. We are happy to be associated with them, and want to try and just be worthy of such companions.

Thursday morning we were introduced into the conference and it has given us

a wonderful insight into the work, the progress, the outlook, and the plan for this year.

We had a very enjoyable trip through Oklahoma and Texas, and enjoyed the fellowship very much of some fine people in the Southern Church, great-hearted people, truly the "gracious South." We were met on the morning of January 6th at the Laredo station by Rev. L. H. Wharton. He surely is a fine man and doing a wonderful work on one of God's outposts. He was fine to us and did everything he possibly could for us. Dr. Coppledge arrived January 7th, and we made the trip together. We very much regretted the delay of Mr. Ross and were very sorry to hear of the illness of his little girl. He is here with us now, though, and we are very happy.

Morelia, Mexico, Jan. 17th.

MARUGAME, JAPAN.

MRS. J. W. HASSELL.

FOR a long time I have wanted to let you know of our new life in Marugame, and I am so glad an opportunity has come at last. This has been a busy and happy winter for us. As you know, we moved here from Takamatsu in September and found a nice, enthusiastic little body of Christians awaiting us. From the very first they made us feel at home, and during the busy days of unpacking did all they could to help us get straightened out.

One important outcome of Japan's recent prosperity is the scarcity of labor, and this comes very close home to the missionary's wife, for without servants it is impossible to devote a great deal of time to active mission work. For a while last fall we had no house girl, and both my husband and I decided the way to make life count on the mission field was to procure as competent help as possible. At present we have two nice, young girls, to whom we pay nine and ten dollars a month, respectively, they furnishing their

own food. I feel that a great deal of credit is due to them for any little good I have done this winter.

The girls and women of Marugame are our especial work, and it is indeed one "white to the harvest." We do need a single lady here to cope with the situation. We are praying for one. We are working for one. Maybe you will bring about an answer to our prayers.

No one can overrate the importance of a Christian home in a heathen city. And our first effort is to make every one who comes to the door feel he is welcome, and that we really want him to come again. A great many of our guests come from curiosity alone. A foreign house is as wonderful to the Japanese as some fairy place would be if thrust into the center of a bustling American city. One of these visitors called early one morning in September. She said she and her little girl loved everything foreign and "Would it be too much to ask that the little girl be permitted to play with our

children." Of course permission was given, and from that opening has developed a Christian home in one of the darkest districts in the city. The father and mother of the child have both been received into the Church. Before taking their vows they asked the privilege of burning their ancestral tablets in the little church stove! Isn't that courage? Isn't that faith? They are holding fast, too, and becoming splendid personal workers.

The children and I try to give every one who comes to the house a tract, a portion of Scripture, and, when practicable, a talk about God's great love, and the wonderful salvation procured by Christ. The people sit and look far away. They have a mute expression like some dumb idol. Then suddenly the truth takes hold, their faces light up, and oh, the joyful look that overspreads the whole countenance! Do you wonder missionaries are the happiest people on earth?

Once a week the high school girls meet here for Bible study. They are intelligent and in earnest. So far I have had no conversions among them, but several have joined the Sunday school, and my Bible woman is giving them faithful instruction there. The girls love to drop in at odd times when we sing together, listen to the Victrola, or study the Bible.

Every Friday afternoon the teachers from the Girls' High School meet for

Bible study, and I long for the "tongue of men and of angels," when I meet with them. It is such a great opportunity. Fortunately for a student of the Japanese language the apostle put love ahead of fluency, and one cannot but love these nice young ladies. One of them has asked for more instruction in Christianity and another will soon receive baptism, I think.

All Japanese women enjoy serving good things to their husbands, and so we have organized what promises to be a real evangelizing agency—a cooking class. This meets once a month and the cooking lesson is always followed by a Bible reading, hymns, and a Scripture talk.

And so our days go by, the mornings taken up with household duties, and two hours daily of study on the language, while the afternoons are spent with callers, visiting or meetings.

There is one more thing I must tell you about before closing. We have a nice little Ladies' Aid Society in the church, and last month they did their first piece of purely unselfish work in sending off a contribution to the Armenians.

The opportunities for work here are so many, the possibilities so great! Won't you pray for JAPAN? And won't you pray for ME, too, that sin and selfishness may have no place in my life and that I may count for the utmost in the evangelization of Marugame?

FINDING THE TRAIL.

REV. A. S. MAXWELL.

THE Presbyterian Church in Brazil has resolved to undertake evangelistic work among the Brazilian Indians, and at the last meeting of General Assembly a committee was appointed to make investigations and begin the work as soon as possible. One of the first steps to be taken was to find out where the Indians are located in sufficient numbers to justify mission stations. Traditional knowledge about them can be had

from almost any one but real facts are not so easily obtained. Therefore it seemed necessary that some one should go to the "supposed to be" Indian's country to obtain first hand information. For some time I have been interested in the Indians and so offered my services to the committee to make an investigative journey through the northern frontier of the State of Parana, said to be inhabited by a considerable number of Indians, some



Camping near the Tibaghy River.

still in the state of savages and some more or less civilized.

This journey of some two hundred and seventy-five miles through the dense Brazilian forest by horseback and canoe I found to be very interesting, and thinking that you friends at home might be interested also I am sending a partial sketch of it.

Rev. Manoel Alves de Brito, a native minister who is also interested in the Indians, and I arranged to make this journey together. We traveled by train as far as possible into the southwestern part of the State of Sao Paulo and then began our journey on horseback, traveling in a westerly direction, following a trail opened up a short time before by new settlers. After two days' ride we came to the home of some frontiersmen, members of our church, and men of real faith and courage as was evident from the fact they had left the comforts of civilization and had carved their way into this dense forest to establish new homes, facing privations and possible danger from Indians. I saw in action here just what took place years ago along the American frontier, and as I studied my surroundings, the little clearings in the great forest, the small, rude log cabins, these sturdy pioneers each with his big belt knife hung by his side, it seemed that I was living in the time of Boone and Crockett. I realized as never before what a great and difficult task our forefathers had in pushing civilization westward and conquering the wilds of America for the usefulness of man.

We found these men deeply interested in our mission and ready to aid us in any way possible. We learned that we were within a few hours' ride of the river Paranapanena, which had to be crossed and the rest of the journey had to be made by canoe up the Tibaghy river, as there were no more trails through the forest.

Our friends provided a canoe well-equipped with provisions for a ten or twelve days' journey, and three of them volunteered to take us up the river to the Indian settlement; all this they did free of charge, because they wanted to do their "bit" in opening up the trail that light and peace might be brought to this benighted people.

The canoe was a "dug out," made from an immense tree trunk, three feet wide and thirty-three feet long, affording plenty of room for our crew of five men and outfit, which consisted of two tents, bedding, provisions, and cooking outfit. We also carried two guns, two rifles and fishing tackle, as we would need to replenish our meat supply from time to time.

Near the close of the first day we saw our first Indian shack. Being anxious to learn something of Indian life I went ashore to get my first lesson. No one was at home, so all I could was to learn something of an Indian dwelling. I took a look into the kitchen, dining room, living room and bed room. Do not think that I was rude enough to open doors or windows—just looked in through the cracks. The Indian shack is a very simple affair. Poles stuck in the ground constitute the walls. If the cracks are small enough to keep out the straggling tiger that may happen along that is sufficient. The door is a simple affair, three or four movable poles to allow an entrance. The covering is made of palm leaves arranged in gable-roof form. Some have hammocks, but most of them sleep on the ground with their feet near the fire when it is cold and use almost no cover except their scanty clothing. The savage Indians have no cover at all, as they do not use clothing. I do not understand how

they manage without clothing and cover, for I found that I needed my steamer rug, raincoat and then some in the early morning. Their cooking utensils are very few and crude, an iron pot if the family can afford it, earthen vessels and gourds. I saw chunks of dried meat hanging on the walls and a leg of meat on the ground which I thought was a piece of a large hog, judging from the hoof. The boat men said it was Antar meat. This animal is very plentiful along the river and the meat is much the same as hog meat.

We had not gone far the second day before we encountered a swift current and soon strong rapids. Our boat-men were experts, however, and knew the art of running rapids, and we had to run many during the rest of the journey, some of them so strong that at times the bow of the boat was three feet higher than the stern. We all had plenty to do at times to keep from swinging across the current and tumbling. These rapids gave us much work and excitement at times, but they also afforded us much pleasure for the river at these places is teeming with game fish. It was fun to hang a fine Dorado (golden colored) and give him line and see him run, sometimes jumping clear out of the water and shaking himself like a bucking bronco. We caught Dorados more than two feet in length. From our boat we shot many fine game birds, some larger than hens. We had surely reached "the happy hunting ground," a real Indian Paradise. I soon began to sympathize with the savage Indians and feel that they have a right to get on the warpath, as they sometimes do, when neighboring settlers begin to cut and burn for planting. This forest is their home and from it comes their living. After the first day out we had plenty of fresh meat on hand. We usually tied up a little before sunset, pitched tent and turned in for the night. After a hard day's run our appetites were good and no one needed soothing drops to induce sleep. The only trouble was mosquitoes. At times it seemed that they would literally drag us out of bed.



House and family of civilized Brazilian Indians.

After the second day we frequently passed Indian huts located on the right bank of the river and occasionally we passed Indians in canoes out hunting or fishing. The left bank of the river is the border line of the territory of the savage Indians. We saw nothing of them except their tracks along the river bank.

I went ashore occasionally to take pictures and study their mode of living. I found them very interesting and far more intelligent than I had expected. Many have good faces and intelligent foreheads. I talked to them about schools and the opportunities of civilization. They showed deep interest and said that if they only knew how to read and write, life would mean so much more to them and they could be useful citizens. Sometimes the little Indians would begin to cry when I asked them to line up before my kodak. Then the older ones would jabber away in their peculiar language. The noise of it seemed to me to be sufficient to add to the crying kiddies' fright, but somehow it brought consolation and the little chaps would then stand up like real braves to be shot.

There are supposed to be about two million Indians in Brazil, but the real number is not known, as a census of the savage tribes cannot be taken. However, there are many and they are scattered over a vast territory extending from the state farthest south, Riogrande do Sul, to the northern boundary of the state of Amazonas. As yet almost nothing has been done for the Brazilian Indians. Their

material, intellectual and spiritual needs are great. The sad, appealing look in their eyes can't be forgotten. They seem to be looking and longing for something, they know not what. We know what can satisfy that longing and give them joy for sadness. It is the gospel of peace. That peace which has made life worth living for you and me and given us assurance of joy unspeakable in the life to come. Friends, they need the gospel of Christ. Won't you listen prayerfully for the call that comes from this people in the

heart of Brazil and come or send that they may have the Light? The opportunity for life investment is wonderful. The rewards would be rich. You, who have some of the old-time scout spirit of Boone and Crockett together with some of the love and consecration of David Brainerd, can find a place here in the vast harvest field of the Master. God can use you here in bringing peace and salvation to this lost people.

Lavras, Brazil.

MEXICO—OUR NEIGHBOR'S CALL.

Our responsibility, 2,125,958 souls.
 Our present force on the field:

Evangelists	2
Male teachers	2
Female teachers	1
Doctors	1
Social workers	1
Missionaries' wives	5
Single women (both in Texas)	2

Needed this year:

Doctors	2
Nurses	4
Evangelists	4
Social workers	2

Male teachers:

Agricultural	1
Mechanical	1
Coyoacan School	1

Female teachers:

President of Girls' Industrial School	1
Domestic Science teacher Girls' Industrial School	1

Equipment needs:

Equipment for Morelia Hospital	\$ 5,000
Boys' Industrial School	50,000
Girls' Industrial School	50,000
Six homes for missionaries	36,000

Total, men and women, 17; money, \$141,000.

Above all, the interest, love, and prayers of the Church.

(Signed) CHAIRMAN OF PUBLICITY
 COMMITTEE OF MEXICO MISSION.

"WATCHFUL WAITING."

REV. J. C. CRANE.

ABOUT a year ago an article in THE SURVEY, entitled "Day Dawn in Korea," said in regard to the Soonchun School closed March 15, 1915: "With radical changes for the better—the way will be now open to open this school, and the mission will wish to do so at the beginning of the fall term" and quote me as saying, "the new administration seems honestly determined to give the people a voice in their own govern-

ment." Again, in the attractive booklet on "Missions in Korea," the statement was made in regard to Soonchun, "visitors to this station will have the opportunity of seeing the opening of the mission school with Bible teaching, which was closed for teaching the Bible in 1915." An editorial in the *Seoul Press* (official organ) last March, 1920, was headed "Educational Discrimination Done Away With."

It is due the Church, my own integrity and my reputation with my fellow-workers that the above misleading statements be corrected and the present status be clearly stated once more—with the prayer that the truth may finally travel as far and as fast as the first startling statements. In 1918 an American paper came out with first page headlines, "Self-Government for Korea," but just recently an official letter to Canadian Presbyterian missionaries stated that Japan can never give Korea self-government in the sense the average reader would take it.

In January, 1912, application was made to open schools in Soonchun and with local permission they were started that fall. In March, 1915, they were closed by Government order and we were reprimanded for opening against the law—the application meantime having been repeatedly returned and delayed until the new law went into effect, which forbid religious education in the school, allowing those already with permits ten years of grace. The new revised ordinance of March, 1920, seems to have extended the ten years by omitting this prohibition and giving a little more leniency in the curriculum. The *Seoul Press* says, "As the advancement of civilization depends largely upon education, the Government-General has made a strenuous effort since the annexation to promote education in the Korean peninsula with the result that within the last decade there has been perceptible progress in this direction." At the same time the Government reports the *closure* of 59 religious schools in the year 1917-18 and 65 ordinary schools, or a total of 468 religious (mostly Christian) schools closed since 1913. We have not heard of a single Christian school being granted a permit within that time—seven years (1918)! The Government reports 75,000 under instruction and the missions report 29,000 in Christian schools (1919). The Government-General professed his desire for co-operation with the missionaries in education as well, but the facts remain. For the case in point:

Last January, 1920, we made application to open a Bible school for girls here in Soonchun. It was returned and after March 1st, when the revised regulations were issued we were told to apply according to them for a regular permit for a school and the local magistrate said, "There would be no reason for not granting such a permit, as the Government desires to further education." With such assurances and with the Scriptural injunction that love "believeth all things," we wrote enthusiastically and in faith, trusting the Saviour of men had changed unbelief into trust and faith and love. As soon as possible we began getting an application ready for the Boys' School permit, consulting the local officials, and even getting police recommendations as to the character of the teachers we wished to employ.

In order to be doubly safe, we employed a Japanese teacher, who was an ordained preacher (at a salary almost three times that paid the average Korean teacher). He came here and talked the situation over with local officials. We entertained them with the Governor on his visit here and went over our plan, our plans and asked his approval and co-operation. He complimented our economy, the wise handling of the Korean girls to protect their modesty, etc., and gave us to understand he would do all he could for the securing of our schools. Months passed, with constant suggestions of correction of our application, until we personally visited the Governor in Kwangju in August. *That very day—after six months' delay—*our permit was forwarded from the local office to the Governor's office! He frankly told us that mission schools caused trouble and they feared the Koreans would desert Government schools for ours. He pointed out the fact that as much disturbance or more had occurred in Government schools as in mission schools, and that our Church was especially careful to keep out of politics, and that *no demonstrations had taken place in any of our mission schools up to that time.* He promised to do what he could for us,

though suggested that our funds were inadequate. We tried in vain to ascertain what amount would be considered adequate, saying that an interested supporter would visit us soon and would want to know. Finally a personal visit was made to the Government-General, both by a committee of our mission, then by one from the Federal Council, and finally by an influential layman and business man from America. All received courteous hearing. The statement was made that unless Government plans and local conditions interfered there would be no reason for its not being granted. This was in September, or the first of October. Meantime the application for permit for the schools (made out in triplicate) was returned for *verbal* corrections (objection to the name "School of One Faith," on grounds of its implied political meaning) with the instruction that it be corrected and returned promptly. The very wording of the instructions, together with verbal assurances made by Provincial officials to local officials, led them to assure us they knew it would be granted and that "the schools had every appearance of becoming." Meantime, the teachers, having resigned other work to accept ours had to rustle for other positions and scattered to the four winds. Several houses were cleared of their occupants to make room for teachers, but still we watched and prayed. Underground rumors told of opposition locally. A visit from the Provincial Inspector of Schools with the local superintendent was most encouraging, and they gave us to understand the permit would be forthcoming shortly (this early in December). The statement was made "In view of your permit's coming, we shall be visiting often and want to cooperate with you. Be sure to see there is no rebellion within the school." We replied that we believed the more successful we were in training Christians from the country churches, the more they would be obedient and submissive to authority properly constituted." The first of January a letter from the same inspector said, "The investigations in regard to

your permit not having been completed we have not yet received your permit from Seoul, hence you have not received it. Whether you should finally receive it or not, be sure not to violate the law in regard thereto." Inasmuch as we had meantime opened a Girls' Bible School, according to the curriculum of one in Seoul that needed no permit, we wondered if they considered that a "violation of the law," and called on the police to ascertain their meaning. (A thorough searching of books and the building by the police had taken place recently). They assured us that their "investigation had found nothing that we were doing in violation of the law."

As former articles have shown, the law makes it difficult to secure a permit from the fact that a teacher has to have Government license to teach before he is acceptable and there are very few Christians with this license—partly from the fact that examinations have often been held on Sunday, and one refusing to stand it that day was disqualified until the next year's examinations, which might repeat the difficulty, and largely from the fact that many Christians have been arrested for longer or shorter periods, and even those without sentences have been disqualified on this ground. However, we were fortunate enough to secure two men who had served in the Government schools recently, one of whom was still in Government employ, and the other was offered work by the Government school locally recently. A third is a graduate of a recognized school in Japan and thus qualified and a fourth, being a Chinese teacher, needs no examination by law.

Thus we have done everything within our power—"a strenuous effort to promote education" locally, but still we wait—and pray. Therefore only four Government high schools for 17,000,000 people, but in our Province the one in Kwangju is taxed to its capacity, as is our mission school there. This is sixty miles from Soonchun, with no railroad between. A high school here would be the only one for 518,000 people, and there is

no rumor of one being established by the Government. (Plans for building a Government hospital adjoining our compound are postponed a year for lack of funds!) It is needless to say, with the awakened interest that amounts to a passion for education among the Koreans, with many of them going all the way to Tokyo to get the best Japan can afford, a high school here would soon be filled without drawing from the ranks of any already established. Shall we have the opportunity of meeting this need, and at the same time strengthening character against sin and evil, and saving souls from ruin to leadership for righteousness, to make stable law-abiding citizens for church and state? Your prayers will answer that question. Government criticism of the

ignorant character of many of our Church leaders could be met. Moreover, the Government will not allow a school which does not have the whole time of a man in charge, and with our educational men overworked, and the three evangelists in this station responsible each for from 15 to 25 groups among from 118,000 to 206,000 people, the answer rests with the Church at home in more than one way, by getting a man on the ground to learn the language. Every school in the mission (save one) is calling for an additional educational man—would it be “too previous” to send one or two at once? He cannot take hold for almost two years after arrival—and then—will the opportunity pass? How long must we wait?

Soonchun, Korea.

THE YEAR'S WORK AT KOBE.

REV. H. W. MYERS.

THE past year has seen a continuance of the phenomenal development of Kobe along many lines. The population has increased to more than 670,000, though a part of this growth is due to the inclusion of several towns within the city limits on the west. The harbor is fairly crowded with shipping, and Kobe's position as the chief port of the Pacific seems to be unchallenged. Numbers of handsome new buildings are being erected that would be a credit to almost any city in the world. Streets are being widened and improved, the car system extended, the water supply doubled, public markets have been established all over the city, and an air of prosperity and progress pervades the whole city. New manufactures of various kinds have been started, and new shipping firms and import and export houses are too numerous to count. It is true that in the recent slump some of these have gone to the wall, and some of the new “narikin” have been reduced to pulling a jinrikisha or committing “hara-kiri.” Some are doubtless like the New York stock broker who planned to give his wife an automobile

for Christmas and was forced to compromise on roller skates.

The Churches. The churches are independent organizations and of course do not belong in a report of the work of mission, but mention should be made of them in any account of the Presbyterian work of Kobe.

As was mentioned in last year's report, the First Presbyterian Church, under the leadership of Mr. Aoki, withdrew from membership in the Presbytery, and is now an independent Presbyterian Church. About one-third of the members, including nearly all of the officers of the church refused to follow the pastor when he withdrew from the “Nihon Kirisuto Kyokai,” so retaining the original name, they have organized themselves into a new church, called a pastor, and have now a vigorous, growing church. This organization marks a real step forward, though the number of churches connected with the Presbytery in the city remains as heretofore, five.

The other four churches, the Minatogawa, the Sosai, the Shinko and the Nunobiki, have all made good progress

in membership, generosity and general Christian activity. The Nunobiki Church has had a notable advance both in membership and in gifts. All the pastors are men of more than average ability, and all have worked with harmony and success in the past year.

The Chapels. Of the five chapels supported and conducted by the mission in Kobe, the Sumiyoshi Church has made greatest progress toward the goal of self-support. It has a good building, given for this work by the Shinko Church and Dr. Buchanan and Dr. Sasamori have many reasons for encouragement.

The Ninomiya Church, conducted by Dr. Fulton and Mr. Kuroda, after various vicissitudes, seems to have entered upon a period of growth and progress. The congregation meets in a rented building, but a church building fund has been collected and is gradually being increased.

The Kumochi Chapel is under the care of Dr. Buchanan and the students of the Theological School. A very successful Sunday school is conducted here, and through this many homes are being touched.

The Wada Chapel in the southwest edge of the city is conducted by Dr. Myers and Mr. Uemura. It is in the factory section of the city, and the only building available is dirty and unattractive, but crowds pass through the narrow street every night, and many stop and listen to the message of the gospel. As many as fifty or sixty children usually squeeze in at the Sunday school. Then these have to be shoed out to make way for the adults in the preaching service. Four young men have been baptized in the course of the year.

The Susano Chapel in the west end of the city was opened and supported by the Rev. E. S. Morton, who turned the work over to the mission on his return to America. It is now conducted by Dr. Myers and Mr. Uemura, but Mr. Morton continues the support of the work in part. Twenty-one persons have been baptized in Susano Chapel during the year, and we look forward to the establishment

of a church there with the blessing of God. Lack of suitable quarters is already hindering the progress of the work. One of the young men baptized at Susano moved shortly afterward to Nagoya, where he has been made superintendent in his factory and an officer in the local labor union. Another resigned a good position in Kobe in order to work as colporteur in the Bible Society, where for six months he has done successful work in preaching the gospel and selling copies of the Scriptures. In all these chapels students of the Theological School are working, teaching in the Sunday schools, distributing tracts, preaching and helping in the work of the chapels in various ways.

Educational Work. The educational work of the mission in Kobe is carried on in the Theological School and two kindergartens. The teaching staff of the school has been unchanged in the past year. Four men were graduated from the school in April, of whom one has become pastor of a church, and the other three are working in connection with the mission. The student body at present is smaller than ever before since the first years of the existence of the school, only nine being in attendance. However, these men seem to be all men of promise, and a fine spirit of prayer and consecration pervades them all. Many of the sermons preached in the school and in the chapels show a fine spirit and make us realize that sometimes our best work is accomplished through small numbers.

The Ninomiya Kindergarten, under the oversight of Mrs. Fulton, and the Nunobiki Kindergarten, under the care of Mrs. Myers, are both full to the limit of their capacity, and in both effective work is being done in the homes of the children, as well as in the classes.

Social Work. The mission, as such, carries on no social work in Kobe, but the work of Mr. Kagawa in Shinkawa cannot be omitted from an account of the Presbyterian work of Kobe. In addition to his other activities, Mr. Kagawa has taken an active part in the agitations



Miss Margaret Dixon, of
Knoxville, Tenn.



Miss Bess McCollum, of
Jackson, Miss.



Miss Alma M. Hill, of
Memphis, Tenn.

for universal suffrage and a larger measure of popular government in the past year, and has been in great demand as a popular speaker. His literary activity has been astonishing. At one time he had in press a book on Political Economy, a volume of poems, a novel and a book on "How to Teach the Life of Christ to Children." Through his public addresses and writings he has gained the public ear, and several Japanese men of means have made contributions that have enabled him to support and enlarge his work among the poor. At the beginning of the year he told me that with these gifts and what he was able to earn from his writings he was able to carry on his work without further financial help from the mission. The mission had been giving him enough to pay for his rents and lights, but this has since been discontinued. Along with his literary, political and social activities, the religious work has not been in any measure pushed aside, and special evangelistic services in many places in Kobe

and elsewhere have been blessed with numbers of conversions.

Personal. In addition to my usual work in the Theological School, I have preached and worked regularly in the Wada and Susano Chapels and frequently at the Y. M. C. A. night school and elsewhere in the city. During part of the year I served as president of the American Association and of the American section of the American Red Cross. A good deal of time was spent on my work as editor of the "Christian Movement on the Japanese Empire" for 1920. Special evangelistic meetings were held in Tokushima, in the Nagoya Girls' School, in Okazaki and in a part of the Nagoya country field.

In General. While the past year has seen little that is spectacular in Kobe, we look back on a year of steady growth and progress, and we look to the future with confidence and hope. May God add His blessing to His work.

Thank God every morning . . . that you have something to do which must be done whether you like it or not.—Charles Kingsley.



Rev. and Mrs. J. Kelly
Unger.



PERSONALIA.

A letter from Miss Charlotte Kemper speaks of Dr. Gammon's safe return to Lavras and of the great rejoicing at the station over the arrival of the reinforcements, Rev. and Mrs. A. L. Davis, Miss Mabel Davis and Miss Hattie Tannehill, who came with Dr. Gammon. Mrs. Davis having been born in Brazil, will probably be able to take up work at once, and within a year Miss Tannehill will be able to come to the relief of the school, which

has been so greatly in need of additional American teachers. The Lavras Station is beginning to get in fairly good condition for efficient work and we trust that there will be no more health failures in the near future to put the station back into the almost helpless condition it was in a few months ago.

Rev. and Mrs. Clyde Douglas have returned from the Language School at Nanking and entered upon their work at Kashing Station. They have been desperately needed there, and there is also very urgent need of another trained nurse for the hospital. We are glad to learn that Miss Corriher has been rapidly regaining her health and that she will probably be able to return to the field in the near future.

In a letter from Dr. James B. Woods we learn that Rev. H. Kerr Taylor and Rev. A. A. Talbot and Rev. Thos. L. Harnsberger, of our North Kiangsu Mission have responded to the appeal for workers in the famine district and will be engaged in that work for the next few months. Dr. Woods writes: "We feel that it was the least our men could do to lend a helping hand after the generous way the missionaries of those districts had helped us in previous famines."



Miss Bessie Kenniger.

MISSIONARY ARRIVALS AND SAILINGS DURING FEBRUARY.

Arrivals—

From Africa:

Dr. and Mrs. Thos. T. Stixrud and Rev. and Mrs. J. W. Allen. Dr. and Mrs. Stixrud may be addressed at 3 Hillcrest Place, Kirkwood, Mo., and Mr. and Mrs. Allen at Pleasant Hill, Mo.

Sailings—

For Brazil:

From New York on the *S. S. Tauban*, Rev. and Mrs. Geo. E. Henderlite, Mr. Langdon Henderlite, Miss Rachael Henderlite, and Miss R. Caroline Kilgore.

For China:

From Vancouver on *Empress of Asia*.

Rev. and Mrs. B. C. Patterson, Miss Bess McCollum and Miss Bessie Kenniger.

From Vancouver on *S. S. Empress of Japan*, Miss Rida Jourolmon, Miss Margaret Dixon, Miss Alma L. Hill and Dr. and Mrs. L. S. Morgan.

For Korea:

From Vancouver on *S. S. Empress of Japan*, Rev. and Mrs. J. Kelly Under.

Also during February Rev. and Mrs. Z. E. Lewis, of Craigsville, Va., went down to Mexico to become members of that mission.

HIDDEN TREASURE.

1. The rich country of the Baluba, in the Kasai, presents both opportunity and danger—how?
2. An official commendation—to whom and by whom?
3. Asked the privilege of burning their ancestral tablets in the church stove—who?
4. What was the return for \$200 spent? Was it worth it?
5. What special bravery did the missionary show (in the estimation of the Chinese?)
6. Four ways to help Korea—what are they?

7. What resolutions did the native pastors and elders in the Congo adopt?
8. 19,000 pupils, 989 teachers—where?
9. When the money crisis came, what did the native evangelists do?
10. The children looked like a bed of tulips—on what occasion?
11. "A pastor that lives on his knees"—who?
12. Prospecting—where?
13. And God does answer prayers "exceedingly abundantly, above all that we can ask or think"—how was this demonstrated?

SENIOR FOREIGN MISSION PROGRAM FOR APRIL, 1921.

Arranged by Miss Margaret McNeilly.

TOPIC—AFRICA.

- Hymn—From Greenland's Icy Mountains.
- Prayer of Invocation.
- Minutes.
- Roll Call—Answer with a need of our Congo work.
- Business.
- Scripture Reading—Psalm 27.
- Prayer—For the needs of the work in the Congo.
- Solo—Selected.
- Quiz—Hidden Treasure.
- Brief History of our Congo Mission.
- Hymn—The Morning Light is Breaking.
- Topical—Monthly Topic
 - Annual Letter of the Congo Mission.
 - Conference of Native Pastors and Elders.
- Hymn—Selected.

Sentence Prayers, closing with the Lord's Prayer in concert.

SUGGESTIONS.

Mr. Bedinger's book, "Triumph of the Gospel, in the Belgian Congo" will furnish ample material for the history of our work in the Congo. Rev. W. H. Shepherd's book, "Presbyterian Pioneers in the Congo," will also be very helpful.

Have several members take the Annual Letter, giving the sub-topics to each, making a condensed whole.

From the "Conference of Native Pastors and Elders," take the resolutions, asking several ladies each to give one article of the resolutions.

Pray earnestly for Africa's needs at this time.

The Woman's Auxiliary of the Presbyterian Church in the United States

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR
257-259 FIELD BUILDING, ST. LOUIS, MO.

A READING TABLE IN EVERY CHURCH HOME.

(A demonstration offered to the Secretaries of Literature as a suggestion for the spring meetings of Presbyterian.)

By MRS. S. C. HODGES.

BEGIN with an empty table, having within easy reach the following articles which are to be placed on the table as your talk progresses. An attractive table runner, made of almost any material of a solid color, with an Indian head on one end and a Japanese figure on the other. These may be hand-painted or applied.

A Bible.

Two or more church papers.

THE MISSIONARY SURVEY.

Several missionary books.

Missionary game: "Who's Who in Missions."

Missionary scrap-book.

A flower basket.

A bunch of fresh or artificial flowers, each with a leaflet tied to the stem, on the following subjects: Home Missions, Foreign Missions, S. S. Extension and Y. P. Work, Christian Education and Ministerial Relief, Bible Study and Prayer Bands, and The Woman's Auxiliary.

"When God started a nation he began with a home," said Dr. Wilbur Chapman once in Bethany Presbyterian Church in Philadelphia. "It was an old-fashioned home. He began with Abraham, because 'He knew him that he would command his children after him.' The two great agencies in a home," said Dr. Chapman, "are mother first, and father second. Then four things the mother must be. She must be a Christian, she must be

prayerful, she must love her children, and she must know the Bible and teach it to them."

Mothers, what kind of home-makers are we? Have we such a standard, and are we endeavoring to live up to its high call of duty and privilege? I once heard Bishop Denny, of the Methodist Church, tell a story which has sung its message in my heart through many years. He said that he was at the station once, about to start on a journey. The good-byes had been said to the family and as he stepped upon the platform he turned to his little boy, still standing nearby, and said: "Don't forget, my boy, whose son you are." As the train moved away the boy called back: "All right, papa, and don't *you* forget whose father you are!" Bishop Denny said that an earnest prayer went up from his heart that he might not. In the making of our homes may we never forget Whose we are and Whom we serve.

In such a home as Dr. Chapman typifies, there is an atmosphere, that indefinable something which we cannot explain any more than we can explain electricity, but which we can feel. Beautiful rugs, rich draperies or rare ornaments cannot create it, but people and books can. I have in mind two homes which I had the privilege of being in often when a girl. I do not now recall what was on the floor or hung on the walls of those homes, but I do remember that the

indows were large and bright and that the book shelves touched the ceiling. And such books—for old and young! It was place to delight in—a place to dream of nobler things. If we would make our homes places worthy of remembrance and imitation we can do it, and the best way to begin is with a reading table containing the choicest literature.

The first thing to go on our table is the Bible. No home can be without the Bible. It is the Christian's hand-book. By it we must work and we must live. From it of its pages we learn of God's love, of Jesus Christ, of the Holy Spirit, of salvation, of prayer; and from out of its pages we catch a glimpse of the world's need and our obligation to it.

But we cannot study the Bible aright until we study the fruits of the Bible in the great missionary enterprise of the world. Some one has said: "The Bible teaches the principles of missions and the facts of missions we must get from the church papers and missionary magazines." These we must have on our table for the instruction of our children. I read once where a young boy walked all the way from his home in New Jersey to New York City to see one of the world champion baseball games. He did it because he had kept up with the games through the newspapers and was interested. We cannot hope to have our boys and girls become missionaries or support the missionary cause unless they keep up with the missions and are interested.

At a Sunday-School Superintendents' conference once the question was asked: "What are you doing in your Sunday schools to teach missions?" The answer from all except one was: "We take up a regular collection for missions." No wonder the children think missions is taking up a collection. A collection is all right, and we can't have too many of them, but if the children were first taught who the missionaries are, where they are, and what heroic work they are doing they would give more intelligently and more freely. If we can once get the boys and girls interested it will not be difficult to

lead them into the truth.

They are reading something and if we mothers are wise we will give them at their impressionable age the reading which will enrich their minds and make for character.

Every Presbyterian home should have on its reading table one or more of the Church papers if we would understand the aims and achievements of our Church and follow the progress of Christ's kingdom upon earth. *The Christian Observer* is the oldest weekly religious paper in the world which has had a continuous circulation. Some have testified that they have learned their letters from its pages, and others who read the story page when boys and girls forty years ago, are now leaders in the Church. *The Observer* is perhaps our best family paper. But it scarcely surpasses *The Presbyterian of the South*. I have received more practical help for auxiliary work from the woman's page in this paper than from any other source. I keep going back to old numbers, and always refer to that page when in doubt or confusion. Then, there are the *Presbyterian Standard* and *The Soul Winner*, which I wish every one was familiar with. But the one which goes on top and is indispensable in every church home is THE MISSIONARY SURVEY. It cannot fail to please every age and taste when it has in it stories, pictures, biography, geography, history, startling facts and news from everywhere. I read of a woman who was called upon at a meeting to give some information and having no knowledge whatever of the facts, she turned in desperation to the one next to her, and pleaded thus: "If only you will tell me how to pronounce this name, tell me where it is, and who works there, I will gladly double my subscription to the missions this year." In this case one might be tempted to say that ignorance paid, but it never pays. Read the Church papers and THE SURVEY, and you will be able to discuss intelligently the program and progress of the Church and to add a vital part to its upbuilding.

Then comes an interesting discovery: the more you read the more you will want to read. So we must have some missionary books on our table also. People used to have an idea that missionary books were dull, and some may still have, but not those who have read the *Life of Livingstone*, *Mary Slessor*, *Anna Coope*, *Ann of Ava*, *Tama*, *Conscripits of Conscience*, *My Chinese Days* and other like books. There is not a dull page in *Mary Slessor*. It is one missionary book which has had the distinction of being "among the best sellers." Dr. Egbert Smith says that it should rank with the biographies of *Livingstone* and *Carey*. Mrs. Newell Dwight Hillis said: "Mary Slessor is destined to be one of the heroines of the world, but it would have surprised no one so much as she to have known it." My pastor declared: "He didn't know such a woman had ever lived upon the face of the earth!" She won the hearts of those savages in Calabar who had declared they would put to death the first white man or woman who appeared among them, she stood in the midst of drunken mobs and quieted them, she walked for miles alone at night through the bush amid the terror of wild animals to carry medicine to the sick or to rescue twin babies thrown out by their superstitious fathers to die. *Anna Coope* went out as a missionary to the San Blas Indians without financial backing or the support of any church, relying solely upon the promises of God. She faced violent opposition in her work from Catholic priests, but she was undaunted. She turned saloons into schoolhouses and churches, and it has been said that even a parrot came to her Sunday school and learned to sing, "Onward, Christian Soldier"! *Ann of Ava* is the beautiful life story of Mrs. Adoniram Judson. *Tama*, written in its quaint "pidgin English" is the diary of a very attractive Japanese school girl, which has in it a touch of humor, pathos and a captivating love story. *My Chinese Days* is a thrilling account of the experience of a woman physician in China. In this record truth is indeed stranger than

fiction, and she, too, has an interesting love story. *Conscripits of Conscience* is a plea for medical missions in story form, and one which will move the hearts of old and young. So many others might be mentioned, but,

"A word to the wise is sufficient,
Only the unwise need more;
With this storehouse of information
Will you not open the door?"

On the majority of library tables you will find a game, the color scheme of which is red and black. Those who play that game will all admit, I think, that its only virtue is to pass away the time. There is a game that I want to recommend for the Church home, which to play will be time well spent. The game is "Who's Who in Missions." In playing this game one may become familiar with the names and facts concerning our pioneer missionary heroes and heroines. One does not advocate as a rule "playing" at missions, but it is not a bad idea to play and work, too.

Sometimes we find on the reading table a scrap-book or a kodak-book, which is always interesting. Certainly one can not be made more attractive than a missionary scrap-book, with facts and view from seven countries to draw from. There is a distinct mission in such an album in helping the children, and older folks, too, to become acquainted with the names, faces and work of our missionaries in the mission fields. It is far better, too, for SURVEY pictures to go into one book and serve a purpose than for the old number to lie on a dusty closet shelf.

But one never feels that any table is complete without flowers—do we? And where can we find such choice flowers as those which grow in a missionary garden? Some come from the beautiful fern-covered mountain sides of North Carolina, Kentucky and Tennessee, some bloom in the flowery kingdom of Japan, others grow in the sunny land of Cuba while some even cause darkest Africa to "blossom as a rose." Mr. Burbank, with his skill and experience, can grow no suc-

plants as those which spring up in the missionary garden when they are planted in a sub-soil of Bible study, enriched with SURVEY, worked constantly and watered with prayers.

Our first flower is Assembly's Home Missions, which is highly cultivated in Atlanta, under the skillful care of Dr. S. L. Morris. No argument for Home Missions should be necessary with the need calling from every section of our country. But to acquaint ourselves with the facts, we must read, read, read. We must read about the Indians, who are not a dying race as some think, but who are increasing in numbers and who respond so readily to the influences of the gospel wherever it is their privilege to hear it. We must read about the mountaineers, shut off behind giant mountain peaks from all that which makes life worth living to us, but who will walk miles over steep rocky paths in their eagerness to hear the long-delayed message of the missionaries. We must study without delay the needs of the Negro, who is our direct responsibility, and to whom must be given moral standards and Christian teaching for their sake, for our own sake, and for Christ's sake. We must acquaint ourselves with the life and needs of the immigrant, who is looming up as an ever greater problem in our country.

Then if our hearts are stirred with a zest for Home Missions, we will be carried heart and soul into Foreign Mission fields. We will begin to read about the great land of China and the thirteen million souls which are our responsibility there. We will want to know all about the work of our fifty faithful missionaries in Japan. Then we will study intelligently and prayerfully the conditions in Africa, Brazil, Cuba, Mexico and Korea. Surely, one cannot read the clear statement of facts in Mrs. Nisbet's vital message, "Day In and Day Out in Korea," without being made to feel the throb of a nation's life and given a vision of a glorious opportunity and a most urgent obligation.

Another fine flower is Christian Edu-

cation and Ministerial Relief—a flower which we have been slow to appreciate. The place it has held in our affection has reminded me of the story of the little girl who "couldn't bear to see her dear mother washing dishes—so she always left the room." But just as soon as we began to read about the need of our colleges and seminaries, and the pitiful neglect of our splendid enfeebled veterans of the cross, we went to work to secure that Graham Building in Jacksonville and to make the Educational Campaign a success.

The freshest and tenderest flower of all is S. S. Extension and Y. P. Work. There is no fairer or more fertile field for our planting than the heart of a child.

"An angel paused in his downward flight,
With a seed of truth and love and light,
And asked: 'Where shall this seed be
sown
To bring most fruit when fully grown?'
The Saviour heard, and said as he smiled:
'Go plant it for me in the heart of a
child.'"

Side by side with this grows another beautiful flower—Montreat. Better than to read about Montreat is to go there. You will wonder why you ever spent a summer anywhere else. Some few do not like it. But those who cannot find enjoyment in a Montreat program of splendid conferences, teaching, preaching, rowing, swimming, bowling, hiking, romancing, tennis and association with the missionaries and the brightest minds and rarest spirits in the Southern Presbyterian Church—are very hard to satisfy.

Another flower is Bible Study and Prayer Bands, and what plant reaches a higher perfection or yields a richer perfume than this one? Oftentimes you hear women plead a lack of time or the ability to do certain kinds of church work, but surely every one can study the Bible and pray. Not that this is least in importance, but it is first. Some one has said: "I would rather teach one person

to pray than ten to preach. Preaching reaches the heart of a man while prayer reaches the heart of God."

I will be pardoned for saying that the last flower is the finest of all. The Woman's Auxiliary, which has been so carefully nurtured and brought to perfection by the skillful hand of our superintendent. It is a steady bloomer when once planted, and is excellent for use in clusters and borders? We may think that we know all about our own organization, but we must not be sure of that until we are able to stand an examination on the auxiliary or circle plan and are prepared to state so clearly its many advantages that we can convince the last "old-timer" in our "society" of the virtue of it. For it is no fad—it has lived to justify itself—and is here to stay.

In closing, I wish to give you three stanzas in which Miss Anna Temple has

beautifully expressed the message which it has been my wish to leave with you to-day:

My garden must be beautiful;

For when the shadows play

In length'ning shapes along the wall,

And comes the cool of day,

Perchance my Lord might come to see

The place where roses bloom for me.

And if he asked to come within

This house of mine to rest,

How fair and sweet the rooms should be

For such a wondrous Guest!

'Twere better far to keep them so,

Lest he might come before I know.

And if he stayed for friendly speech,

As fell the light of day,

How should I know to talk with him,

Or holy things to say,

Unless my soul acquainted be

With some of heaven's mystery?

INSTALLATION SERVICE.

By MRS. ROSS WOODS.

TO SOME this installation of officers may seem a mere matter of form—a bit of ritual without reason. However, they who have this opinion, surely have not given the subject thought.

Consider the matter in the light of secular affairs. All up and down the land, these are days of inauguration. Both in State and nation, the heads of the government are taking their oaths to be faithful servants of their master, the sovereign people. Think you that they regard this inaugural ceremony lightly?

Shall we then, who have a Master greater than the people, a Master who in contrast with the fickle favor of people, knows no variableness nor shadow of turning, shall we then be slow to show our Master allegiance and espouse his cause with fitting ceremony before the public?

We do not warn you against holding these duties lightly, for we are confident that you will endeavor to render unto God the things that are God's. But we wish to remind you of a bit of saying of wise old Carlyle, each word of which is heavy with its weight of truth. These are the words: "In reducing ideals to practice, great latitude of tolerance is needful; very great." How great you cannot know until you attempt to reduce yours. John, the forerunner, found the ideal of loyalty to Christ at the River Jordan, quite different from the practice of loyalty in the prison. Just as he, in his doubt, inquired of the Christ, so must you, too, in reducing your ideals to practice, lay your doubts before the Son of God, the great Ideal.

Columbia, Tenn.

AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL

306 WEST GRACE STREET,

RICHMOND, VA.

Order books mentioned on this page from Presbyterian Committee of Publication, Richmond, Va., or Texarkana, Ark.-Texas. Order leaflets from Woman's Auxiliary, Field Bldg., St. Louis, unless otherwise specified.

Dear Secretaries of Literature, the choicest things I could bring you from the Orient are the three magazines mentioned in the center of this page. Please note them carefully. The exact titles follow:

The Korea Mission Field. Price, \$1.50 per year. This is a live monthly published on the field and giving the best thoughts of the wisest and best missionaries of different churches working in Korea. The liveliest items, the latest news, the loudest call from the very field itself.

From Far Japan. Price, \$1.00 per year. This is also a monthly written all by our own missionaries on the field in Japan. They send you real heart-to-heart letters every month about our own business. And, of course, being Japanese, it is very artistic in its illustrations, and would be eagerly looked at even by that person who is not at all interested in missions. Try it on him.

Bi-Monthly Bulletin. Published by the Southern Presbyterian Missions in China, and all for \$1.00 per year, postage and all. This bulletin you really want very much, for it is full of real newsy, chatty, homey letters that the missionaries write to each other, and you feel after reading it that you have a sure-enough visit to them in their own Chinese homes and with their Chinese Christians.

Why not get your Auxiliaries to take all three of these and use them to supply a Reading Circle, and so establish your own line of constant communication with these three fields of our work, using these latest and most authoritative helps from the pens of those who know.

For Spring Presbyterials. "Crowned with Light," by Nancy Finley White. (10 cents.) This pageant is a vitalized, short, condensed, memorable setting forth of the whole work of the Church, the eight objectives of the Presbyterian Progressive Program, the

Auxiliary, the Laymen's Movement, and all helping agencies. Nothing could more enrich the meeting of your Presbyterial, instruct your young people in the giving, and the older people in the hearing of this pageant. Send 10 cents to Presbyterian Committee of Publication, Richmond, Va., and show at your Presbyterial, all "causes" and how they are worked. Fifty or sixty characters.

Happy Songs for Happy Children. Just what the name implies, and useful for Primary and Junior Bands. 35 cents. Order from Filmore Music House, Cincinnati, O.

To Secretaries of Literature. Look up THE SURVEY of April, 1920, and do for your Presbyterial Literature table all the things suggested on the "Ammunition" Page. One Secretary in West Hanover, Va., carried out every detail last year, adding more of her own, making a literature table which will be long remembered.

For Circles. The Creed of Presbyterians, by Dr. Egbert Smith, is recommended as an excellent study for Auxiliary Circles, lending itself the more to meet the Circle's needs, because definite questions on each chapter have been arranged by Dr. W. L. Lingle. A most timely and helpful study. 50 cents from the Presbyterian Committee of Publication, Richmond, Va.

Helpful Books for the Earnest Reader (and Some for Studying.)

How to Master the English Bible.	
Gray	\$ 50
Life Abiding and Abounding. Griffith	
Thomas50
Getting Things from God. Blanchard..	.75
Vera Dickson's Triumph. Palmer....	.50
Book Method of Bible Study. Evans..	.75
Outline Study of the Bible. Evans....	.75
Dr. Scofield's Question Box. Bible	
Questions Answered	1.25

Order these books from Moody Bible Institute, Institute Place, Chicago.

THREE
NATIVE
PUBLICATIONS,
FROM
CHINA,
JAPAN,
CHOSEN

Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX.
PUBLISHING HOUSE, 6-8 North Sixth Street, Richmond, Va.

MONTREAT YOUNG PEOPLE'S CONFERENCE JUNE 21-30, 1921.

By GILBERT GLASS, D. D., *Chairman.*

THIS is a preliminary announcement for guidance in securing of delegations and registration in advance. The necessity of strict limitation of the total registration must be evident to all, in view of the over-crowding last summer. Registration will be strictly limited to 500 this year.

Ages for young people 16 to 24, inclusive. One leader allowed from each church. Delegations from churches limited as follows:

Three delegates from churches of 100 members or less; 1 additional for every 100 members or fraction thereof up to 500; 1 additional for every 200 members or fraction thereof beyond 500.

Registrations must be made with the conference chairman before June 1st, accompanied by the conference fee of \$3 for each delegate.

Hotel reservation *cannot* be made with the Montreat management direct. Rooms will be reserved in order of registrations received at Richmond office.

A program of inspiration, instruction, recreation and real helpfulness and enjoyment has been prepared. The following list of speakers and conference leaders is not complete and does not include social or musical directors:

Dr. William Crowe, Dr. J. M. Vander Meulen, Dr. W. T. Thompson, Dr. J. O. Reavis, Dr. W. L. Lingle, Dr. H. H. Sweets, Dr. Homer McMillan, Mrs. W. C. Winsborough, Dr. J. S. Venable, Miss A. B. Binford, Mrs. S. H. Askew, Miss Julia Lake Skinner, Miss Eleanora Berry, Dr. James Lewis Howe, Mr. Charles F.

Evans, Rev. G. F. Bell, Rev. O. E. Buchholz, Rev. S. K. Phillips.

All the features which have made these conferences so attractive and helpful to the young people from every section of the Church, will be included this year, such as Bible study, text-book classes on missions, Sunday school and Christian Endeavor work; conference organized and conducted by the young people themselves, uplifting vesper services, inspirational addresses, mountain climbing with sunrise or vesper services on the mountain top; group or competitive games, swimming, stunt day and stunt night, and the best of music—all of these and more under the spell of the real Montreat spirit which cannot be described.

It is not possible yet to announce hotel and round trip railroad rates. These will be given out as soon as possible. We hope to secure rates similar to those of last summer.

Note bathing suit regulations. The Montreat management requires one-fourth regulation bathing suits. These regulations have been amended to the effect that sleeves are not required. "Athletic suits" are strictly prohibited. These regulations will be enforced without favor. Detailed bathing regulations, if desired, may be secured by writing to the Montreat management, Montreat, N. C.

Do not delay the registration of your delegates. Delegations should be distributed throughout Presbyteries as widely as possible. Please observe registration rule as given above.

On receipt of registration fee, conference ticket, good at the gate for all conference features, will be forwarded at an early date. Write for information and

send registration with fee to Rev. Gilbert Glass, D. D., Chairman, Box 1176, Richmond, Va.

MONTREAT SUNDAY-SCHOOL CONFERENCE, JULY 2-12, 1921.

THE Sunday-School Conference at Montreat follows the Young People's Conference this year with an intermission of one day. It is probable that quite a number who attend the Young People's Conference will take advantage of the opportunity to remain throughout the Sunday school period. We are to have a longer time than heretofore, ten days instead of seven, and the program will be correspondingly increased in thoroughness and interest.

EDUCATIONAL FEATURE.

Prof. Edward Porter St. John, of New York City, well known for his books on various phases of religious education and a lecturer of unusual discernment and attraction, will deliver the morning and evening addresses during the conference. Topics for the morning lecture will be a study of adolescence. Prof. St. John's charts on adolescent characteristics are recognized as authoritative and are generally used in courses of adolescent psychology. The evening lectures will be popular in their nature, and will have as their subject, Religious Education in the Home. This subject has recently taken a much larger place in the general scheme of religious education than heretofore, and is recognized as demanding practical attention, planning and action on the part of the Church. The lectures will be popular and will appeal to both parents and teachers. Dr. St. John is an international authority on story-telling and some of his lectures on home training will necessarily have to do with this interesting subject.

TEXT-BOOK CLASSES.

In addition to the lectures, there will

be text-book courses on different phases and departments of Sunday-school work, including Beginners, Primary, Junior, Secondary, Adult and Administrative Units. Detailed announcement regarding these courses and necessary text-books will be found in the program leaflet which will be sent on request. Teachers for these courses already secured are: Rev. G. F. Bell, Miss Elizabeth McE, Shields, Miss Anna Branch Binford, Mrs. W. C. Edmondson and Mrs. S. H. Askew.

FIELD WORKERS CONFERENCE.

It is hoped that we may have an attendance at this conference of practically all the field workers, both Synodical and Presbyterian, and many of the Sunday-school Committee Chairmen from Presbyteries and Synods, particularly east of the Mississippi.

Conferences on problems of general promotion and administration will be held with these groups by the General Superintendent. Sunday-school workers and pastors are particularly invited and urged to come to Montreat during the Sunday-school period. Inasmuch as last summer's conference was overcrowded and several hundred were unable to obtain accommodations, those who expect to take advantage of the conference for the purpose of increasing their efficiency in service should make hotel or boarding house reservations without delay. Write for this purpose to Dr. R. C. Anderson, Montreat, N. C. For information regarding the program, write to Rev. Gilbert Glass, General Superintendent, Box 1176, Richmond, Va.

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION AFRICA

Bulape, 1915.
Rev. and Mrs. H. M. Washburn.
Rev. and Mrs. C. T. Wharton.
Miss Elda M. Fair.

Luebo, 1891.
Rev. and *Mrs. Motte Martin.
*Miss Maria Fearing (c).
Rev. and Mrs. T. C. Vinson.
Rev. and Mrs. S. H. Wilds.
*Dr. and Mrs. T. Th. Stixrud.
*Rev. and Mrs. A. C. McKinnon.
Mr. and Mrs. T. J. Daumery.
Mr. and Mrs. C. R. Stegall.
*Miss Mary E. Kirkland.
Rev. and Mrs. R. F. Cleveland.
*Rev. and Mrs. A. L. Edmiston (c).
*Rev. and Mrs. J. W. Allen.
Mr. and Mrs. Savels (Associate Workers).
Rev. and Mrs. J. K. Hobson.
Miss Nina L. Farmer.
Miss J. Belle Setser.
Mr. Frank J. Gilliam.
Rev. and Mrs. V. A. Anderson.
Mr. and Mrs. Wm. J. Anderson, Jr.
Mr. A. M. Shive.
Mr. Allen M. Craig
Miss Ida M. Black.

Mutoto, 1912.
Rev. A. A. Rochester (c).
Rev. and Mrs. Plumer Smith.
Dr. and Mrs. Robt. R. King.
*Rev. and Mrs. C. L. Crane.
*Mrs. S. N. Edhegard.
Rev. and Mrs. A. Hoyt Miller.

Lusambo, 1913.
Rev. and Mrs. R. D. Bedinger.
Mr. and Mrs. B. M. Schlotter.
Rev. and Mrs. J. H. Longenecker.
Miss Emma E. Larson.

Bibangu, 1917.
*Rev. and Mrs. Geo. T. McKee.
*Dr. and Mrs. E. R. Kellersberger.
*Mr. W. L. Hillhouse.
Miss Ruby Rogers.
Rev. and Mrs. W. F. McElroy.

E. BRAZIL MISSION. [22]
Lavras, 1893.
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunniutt.
Miss Genevieve Marchant.
Miss Ora M. Glenn.
Rev. and Mrs. J. M. Sydenstricker.
Rev. and Mrs. A. L. Davis (Lavras).
Miss Hattie G. Tanchill.
Miss Mabel Davis.

Vaughna, 1920.
Rev. and Mrs. F. F. Baker.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.

Piumhy, 1915.
*Mrs. Kate B. Cowan.

Campo Bello, 1912.
Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION. [10]
Ytu, 1909.
Rev. and Mrs. Gaston Boyle.
Braganca, 1907.
Campinas, 1869.
Mrs. J. R. Smith.
Rev. and Mrs. Jas. P. Smith.

Itapetinga, 1912.
Descalvado, 1900.
Rev. and Mrs. Alva Hardie.
Sao Sebastiao do Paraiso, 1917.
Rev. and Mrs. R. D. Daffin.

N. BRAZIL MISSION. [11]
Garanhuns, 1895.
Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Reed.
Rev. and Mrs. Geo. W. Taylor, Jr.
Pernambuco, 1873.
Miss Margaret Douglas.

Miss Edmonia R. Martin.
Miss Leora James (Natal).
Miss R. Caroline Kilgore.

Parahyba, 1917.
Rev. and Mrs. W. C. Porter.
Canhotinho, 1895.
*Mrs. W. G. Butler.

MID-CHINA MISSION [78]
Hangchow, 1867.
Mrs. J. L. Stuart, Sr. (Peking).
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain.
Miss Nettie McMullen.
Miss Sophie P. Graham.
Miss Frances Stribling.
Mr. and Mrs. Andrew Allison.
Mr. and Mrs. Edward Evans.
Mr. W. E. Smith (Associate Worker).

Shanghai.
Rev. and Mrs. S. I. Woodbridge.
*Rev. and Mrs. C. N. Caldwell.
Miss Mildred Watkins.
Miss Sophie P. Graham.
Miss Bess McCollum. [?]

Kashing, 1895.
Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
*Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
*Miss Elizabeth Corriher.
Dr. and Mrs. F. R. Crawford.
*Rev. and Mrs. J. Y. McGinnia.
Miss E. Elinore Lynch.
Rev. and Mrs. R. Clyde Douglas.
Miss Anna Campbell.
Dr. E. W. Buckingham.
Miss Ruby Satterfield.
Miss Bessie Kenniger. [?]

Kiangyin, 1895.
Rev. and Mrs. L. I. Moffett (Shanghai).
Rev. and Mrs. Laey L. Little.
Dr. and Mrs. Geo. C. Worth.
Miss Rida Jourloman.
Mrs. Anna McG. Sykes.
Miss Carrie L. Moffett.
Miss Venie J. Lee, M. D.
Miss Sade A. Nesbit.

Nanking, 1920.
Rev. and Mrs. J. L. Stuart (Peking).
Dr. and Mrs. A. C. Hutcheson.
Dr. and Mrs. R. T. Shields (Tsinanfu).
Rev. and Mrs. P. F. Price.
Rev. and Mrs. D. W. Richardson.
Miss Florence Nickles.
Miss Lina L. Brulev.
Miss Margaret Dixon. [?]

Soochow, 1872.
Miss Addie M. Sloan.
*Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
Miss Irene McCain.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reeves.
Rev. and Mrs. H. Maxey Smith.
Miss Mabel C. Currie.
Miss Alma L. Hill.

N. KIANGSU MISSION. [80]
Chinking, 1883.
Rev. and Mrs. A. Sydenstricker.
*Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. J. C. Crenshaw.
*Mr. and Mrs. S. C. Farnior.
Rev. and Mrs. M. A. Hopkins.

Taichow, 1908.
Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
Rev. Chas. Ghiselin, Jr.
Rev. and Mrs. C. F. Hancock.
Miss Grace Farr.

Hsuehoufu, 1896.
Mrs. Marks B. Grier, M. D.
*Dr. and Mrs. A. A. McFadyen.
Rev. Geo. P. Stevens (Tenghsien).
Rev. and Mrs. F. A. Brown.
*Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Lancaster.
Miss Isabel Grier.
Miss Lois Young.

Hwaiianfu, 1904.
Rev. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
Miss Lilly Woods.
Rev. and Mrs. Jas. N. Montgomery.

Yencheng, 1911.
Rev. and Mrs. H. W. White.
Dr. and Mrs. J. W. Hewett.
Rev. C. H. Smith.
Rev. H. T. Bridgeman (Nanking).
Miss Minna R. Amis.

Sutaten, 1891.
Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada I. McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-kiang-pu, 1887.
Rev. and Mrs. J. R. Graham.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Dr. and Mrs. L. Nelson Bell.
Rev. and Mrs. H. Kerr Taylor.
Rev. and Mrs. J. E. Wayland.
Miss Mary McCown.

Haichow, 1908.
Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
*Rev. and Mrs. Thos. B. Grafton.
Mrs. A. D. Rice.
Rev. and Mrs. W. C. McLaughlin.
Miss Mary Bissett.
Rev. and Mrs. Edw. S. Currie.
Miss Mary Lee Sloan.

CUBA MISSION. [11]
Cardenas, 1899.
Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton.
Miss Margaret M. Davis.
Rev. S. B. M. Ghiselin (Associate Worker).

Caibarten, 1902.
Miss Mary I. Alexander.
†Miss Janie Evans Patterson.
†Rev. H. B. Somicellan.

Piacetas, 1907.
None.

Camajuani, 1910.
Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres Sagua, 1913.

JAPAN MISSION. [50]
Kobe, 1890.
Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and *Mrs. W. McS. Buchanan, D. D.

Kochi, 1885.
Rev. and Mrs. W. B. McMillwaine.
Miss Annie H. Dowd.
Rev. and Mrs. W. A. McMillwaine.
Nagoya, 1887.
Miss Leila G. Kirtland.
Rev. and Mrs. R. E. McAlpine.
*Rev. and Mrs. L. C. McC. Smythbe
Miss Bessie M. Blakeney.
Miss F. Eugenia McAlpine.
Rev. and Mrs. C. A. Logan.
Gifu, 1917.
Rev. and Mrs. W. C. Buchanan.
*Miss Elizabeth O. Buchanan.

Susaki, 1898.
 *Rev. and Mrs. J. W. Moore.
 Rev. and Mrs. J. H. Brady.
 Takamatsu, 1898.
 *Rev. and Mrs. S. M. Erickson.
 Miss M. J. Atkinson.
 Rev. and Mrs. H. H. Munroe.
 Marugame, 1920.
 Rev. and Mrs. J. Woodrow Hassell.
 Rev. and Mrs. I. S. McElroy, Jr.
 Tokushima, 1889.
 *Miss Lillian W. Curd.
 *Rev. and Mrs. H. C. Ostrom.
 Rev. and Mrs. A. P. Hassell.
 Miss Estelle Lumpkin.
 Toyohashi, 1890.
 Rev. and Mrs. C. K. Cummings.
 Okazaki, 1890.
 *Miss Florence Patton.
 Miss Annie V. Patton.
 Rev. and Mrs. C. Darby Fulton.
 Rev. and Mrs. J. E. Cousar, Jr.
CHOSEN MISSION. [77]
 Chunju, 1896.
 Rev. and Mrs. L. B. Tate.
 Miss Mattie S. Tate.
 Rev. and Mrs. L. O. McCutchen.
 Rev. and Mrs. W. M. Clark.
 Rev. and Mrs. W. D. Reynolds.
 Miss Susanna A. Colton.
 Rev. S. D. Winn.
 Miss Emily Winn.
 Miss E. E. Kessler.
 Miss Lillian A. ...
 Rev. and Mrs. F. M. Eversole.
 Miss Sadie Buckland.
 Miss Janet Crane.
 Mr. J. Bolling Reynolds.
 Dr. and Mrs. M. O. Robertson.

Kunsan, 1896.
 Rev. and Mrs. Wm. F. Bull.
 Miss Julia Dysart.
 Dr. and Mrs. J. B. Patterson.
 *Rev. John McEachern.
 *Mr. Wm. A. Linton.
 Miss Lavalette Dupuy.
 Rev. and Mrs. W. B. Harrison.
 Miss Lillie O. Lathrop.
 Miss Willie B. Greene.
 Kwangju, 1904.
 *Rev. Eugene Bell.
 Rev. S. K. Dodson.
 Miss Mary Dodson.
 *Mrs. C. C. Owen.
 Miss Ella Graham.
 Dr. and Mrs. R. M. Wilson.
 Miss Anna McQueen.
 Rev. and Mrs. J. V. N. Talmage.
 Rev. and Mrs. Robert Knox.
 *Mr. and Mrs. M. L. Swinehart.
 Miss Elsie J. Shepping (Itinerating).
 Rev. and Mrs. L. T. Newland.
 Miss Georgia Hewson.
 Rev. and Mrs. J. Kelly Unger.
 Mokpo, 1899.
 Rev. and Mrs. H. D. McCallie.
 Miss Julia Martin.
 Rev. J. S. Nisbet.
 Miss Ada McMurphy.
 Dr. and Mrs. R. S. Leadingham
 (Seoul).
 Mr. and Mrs. Wm. P. Parker (Pyeng Yang).
 *Mrs. P. S. Crane.
 Rev. D. Jas. Cumming.
 Miss Esther B. Matthews.
 Rev. and Mrs. Joseph Hopper.
 Miss Elizabeth Walker.

Soonchun 1913
 Rev. and Mrs. J. F. Prestoa
 Rev. and Mrs. R. T. Coit.
 Miss Meta L. Biggar.
 Miss Anna L. Grecr.
 Rev. and Mrs. J. C. Crans.
 Dr. and Mrs. J. McL. Rogers
 Miss Louise Miller.
MEXICO MISSION. [11]
 Zitacuaro, 1919.
 Rev. and Mrs. H. L. Rose
 Rev. and Mrs. Z. E. Lewis. [7]
 Morelia, 1919.
 Rev. and *Mrs. Jas. O. Shelby.
 Dr. and Mrs. L. J. Coppedge
 Mr. and Mrs. J. H. Wray.
 Toluca, 1919.
 Rev. and Mrs. W. A. Rosa.
 "Arenal" 40, San Angel, D F Mexico.
 San Angel, D. F. Mexico.
 Miss Alice J. McClelland.
 Laredo, Texas.
 Miss E. V. Lee.
 Austin, Texas.
 Miss Anne E. Dyaart.
 Coyoacan.
 Prof. and Mrs. R. C. Morrow
 Missions, 10.
 Occupied Stations, 53.
 Missionaries, 398.
 Associate Workers, 11.
 *On furlough, or in United States.
 Dates opposite names of stations indicate year stations were opened.
 †Associate Workers.
 For postoffice address, etc., see page below.

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P. BRAZIL—For Piumby—"Piumby, Estado de Minas Geraes, Brazil." For Varginha, Estado de Minas Geraes, Brazil.
W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso Estado de Minas Geraes, Brazil."
N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Parahyba do Norte, E. da Parahyba."
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NORTH KIANGSU MISSION—For Chinking—"Care S. P. M., Chinking, Ku., China." For Taichow—"Care S. P. M., Taichow, Ku., China, via Chinking." For Hsuehoufu—"Care S. P. M., Hsuehoufu, Ku., China." For Hwaiianfu—"Care S. P. M., Hwaiianfu, Ku., China." For Sutsien—"Care S. P. M., Sutsien, Ku., China." For Tsing-Kiang-Pu—"Care S. P. M., Tsing-Kiang-Pu, Ku., China." For Haichow—"Care S. P. M., Haichow, Ku., China." For Yen-cheng—"Care S. P. M., Yen-cheng, Ku., China."
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JAPAN—For Kobe—"Kobe, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Gifu—"Gifu, Gifu Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."
CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun, Chosen, Asia."
MEXICO MISSION—For Zitacuaro—"Zitacuaro, Michoacan, Mexico." For Morelia—"Morelia, Michoacan, Mexico." For Toluca—"Toluca, Mexico, Mexico." For Coyoacan—"Coyoacan, D. F. Mexico." For San Angel—San Angel, D. F. Mexico."

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